[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

Vol. XXXVIII.—New Series, No. 1666. LONDON: WEDNESDAY, OCT. 24, 1877. { PRICE 5d. POST-FREE 5½d.

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Ecclesiastical Affairs.

DR. PARKER'S PROPOSED CONCORDAT WITH THE CHURCH.

Though we can ill-afford the space, we copy elsewhere an extraordinary letter to the *Times* from the pen of the Rev. Dr. Parker. The minister of the City Temple, it seems, has access to the columns of the "leading journal." We are sorry that he does not remember the responsibilities involved in such a privilege; still more sorry that Dr. Parker affects to speak in a representative character on matters of grave importance; and most sorry of all that, without any apparent cause, and seemingly in sheer wantonness, he parades in the *Times* schoolboy arguments which, for ten years at least, have lost their relevancy, and the effect of which is to cast a stigma upon all earnest efforts to put an end to the Church Establishment. Possibly that may not have been his intention; and such vagaries would have been utterly unworthy of notice if they had figured elsewhere, say, for instance, in the columns of the *Fountain*—a little paper of odds and ends, edited by Dr. Parker, as all the world has been informed, in a series of inflated puffs, and on "the title and mission" of which the minister of the City Temple is to night, according to an advertisement in the *Times*, to deliver a lecture. But inasmuch as he is allowed to air his eccentricities and exhibit his temper in the columns of an influential newspaper, from which the other side of the case is excluded, and by this means to give his friends and brethren a slap in the face, it may be worth while to consume a little space in testing the value of his assertions and probing the depth of his arguments.

Everyone must form his own conclusion as to "the tone of the Church Congress in reference to Nonconformists." Dr. Parker, who seems for the moment to have been suffused with meekness, thinks that it "was undoubtedly good and satisfactory in the main." We rather admire his courage in adopting an opinion which even the *Guardian* cannot endorse; which the *Spectator*, in a special article devoted to the subject, shows to be a delusion; and on which the *Times* (as already quoted) remarked as follows:—"The clergy, as represented at the Congress, seem to have entrenched themselves in the graveyards as obstinately as the Turks at Plevna, and to be resolved that they will only be dislodged by force. If the policy of wise and equitable compromise towards Nonconformists is to be abandoned, and the clergy are to treat Dissenters for the future as simply antagonistic and hostile communities, the prospects of peace are equally dark, whether within or without the Church." But after all it is possible for the greatest of men, when they are in an amiable—or shall we say vindictive—mood, to be mistaken. They may even resolutely shut their eyes when they have an object to serve by closing them. And it seems that Dr. Parker is quite willing to condone the most offensive exhibitions of intolerance, if only Churchmen will "make closer acquaintance with the spirit and purpose of religious Dissenters." He must, indeed, be in a very hopeful and forgiving mood when, only a week before, Mr. Thomas Hughes was clamoured down at the Church Congress because he innocently suggested that Dissenting ministers "as ministers of Christ" ought to be honoured with the title "Rev."

But when a man has before him a settled purpose, it matters little that the facts are against him. "So much the worse for the facts." Dr. Parker, it would appear, wanted to attack what he calls "political Dissenters"—in other words, for that logically follows his contention, to smash up the Liberation Society. Why he wished to do so at this particular time is past our comprehension. Was it a mere freak of a vain and restless nature? Ordinary people cannot fathom the motives of eccentric divines, nor of ecclesiastical Bashi-Bazouks who make raids upon their friends when least expected, and when those friends gratefully welcome moral support. At the very time when the Baptist Union and the Congregational Union—which are surely representative bodies—have with united voice renewed their solemn protest against the State-Church, and have urged the imperative necessity of disestablishment and disendowment, the minister of the City Temple, contemptuously ignoring such signs of the times, and sulking like Achilles in his tent, bethinks him to blow a blast upon his sonorous trumpet, in order to inform the world that "the Establishment is not primarily a political institution." He has further found out, and hastens to announce, that it "is a religious institution with political restrictions and safeguards"; and, warming with this brilliant discovery, the rev. doctor hastens to pronounce *ex cathedrâ* that the influence of the "political Dissenters"—on whom he graciously says he would not "throw any discredit"—"upon the question of disestablishment has overborne the influence which may be described as intensely and perhaps exclusively religious." Was ever so childish a sentence penned by a D.D.? "The difference between the political and religious Dissenters," adds Dr. Parker, "is to my mind vital." Why? Because the work of the former is "simply destructive and negative"—and so on through a dozen more catch-penny sentences which seem to have been stolen from the armoury of some itinerant Church Defence lecturer.

We confess we were a little taken aback to see the name of "Joseph Parker" appended to this foolish rhodomontade. Fifteen or twenty years ago these views and distinctions passed muster with a certain class of Dissenters. They have been swept away, not less by the tide of events than by the resistless force of the arguments of the champions of Free-Church principles. Alarmed at the growing political power and sacerdotal pretensions of the clergy, and shocked by the internecine war carried on in the bosom of the Church in the name of religion, timid Dissenters, or those most invidiously described as "intensely religious," have seen the futility of mere paper protests against the authority and resources of the State being given to the support of an ecclesiastical system which is striving to lead the nation back to Romanism, and to a large number of the members of which the very word "Protestant" has become an offence. All Nonconformists, with few exceptions—even a very large proportion of the Wesleyans—are "political Dissenters," because they now recognise their duties as citizens in relation to a political church. It is quite superfluous to say that they abate not a jot of their spiritual zeal or activity—the proofs of which are manifest all around us—but they are resolutely bent upon using their rights as citizens, and their influence as earnest religious men, to put an end as speedily as may be to an Establishment which weighs like an incubus upon the spiritual and political life of the population. The results of this radical change of opinion are seen in the growing power and resources and ceaseless activity of the Liberation Society, and in the concord of opinion among all sections of Dissenters, whatever their ecclesiastical diversities.

Such being the "situation," Dr. Parker suddenly rushes forth from the City Temple to pour contumely upon those, and their name is legion, with whom he has long been ostensibly in accord—and none have more bitterly denounced the Establishment than he; proclaims himself the leader of the "religious" Dissenters, whoever they may be; and proposes to set up a concordat with the priests of the Church of England, who are, he contends, engaged in evangelising the country, and ought not to be hindered by "political Dissenters." "Why, you want to destroy the Church!" says the Rip Van Winkle of the Holborn Viaduct, suddenly arousing himself from sleep. Well, was not the Irish Establishment destroyed, and was Dr. Parker among the protestors against that act? Were all engaged in that meritorious work "religious" Churchmen or Dissenters? Did he, or any supporters of that enactment, endeavour to show that the "religious requirements" of Ireland would be sufficiently met after disestablishment? The truth is that Dr. Parker is, for some inscrutable reason, furbishing up the old rusty weapons of a past controversy, and it is because the question has passed from the Nonconformist into the national stage, and that political means—the only means—are being used to overthrow a political institution, that a few weak-minded people shrink from this inevitable appeal. With consummate assurance Dr. Parker places himself at the head of an attenuated section of so-called "religious" Dissenters, and stretches out a hand of amity and friendship to the political parsons, who openly contemn him and all his works. How irresistibly must his courted allies laugh in their sleeve at this pitiable spectacle! But we should like to know who are the rev. doctor's constituents? Whom does he represent? Where is the great army of adherents or sympathisers that he affects to have behind him? What can be the motives which have prompted him to vent his spleen upon the hundreds and thousands of Nonconformists

who are striving with "religious" zeal and perseverance to overthrow the Establishment he has so often condemned? Is it that they decline to drink of the *Fountain*, which is part of the stock-in-trade of the City Temple? Or is it that restless love of notoriety—*aut Cæsar aut nullus*—which sometimes impels gifted, and otherwise genial, men to trample upon their own friends who may have failed to accept them at their own valuation, and ostentatiously to court the alliance of the enemy?

As already said, Dr. Parker's extraordinary effusion merits attention solely because it happens to have appeared in the *Times*. In the columns of that newspaper it will, of course, remain unanswered, and the world will get the false impression that Nonconformists are strongly divided on a question upon which they have long since made up their minds, and that the weak and obsolete arguments paraded in Dr. Parker's letter still carry weight with a considerable section of them. No doubt there may be small body of Dissenters who, from motives which we can respect without sharing, refrain from any show of active hostility to the Established Church. But the minister of the City Temple disdains such silent neutrality. By this inscrutable and ill-timed attack upon the policy endorsed by Nonconformists in general, he has probably failed to detach a single person from their ranks, but he has done his best to act as a buttress to the tottering Anglican Establishment. Especially has he placed in a new, painful, and sinister light the name and reputation of the Rev. Dr. Parker.

THE CONGREGATIONAL UNION ON CONFESSION.

The resolution adopted at last Wednesday's sitting of the Congregational Union was a striking disproof of the charge so often made against Nonconformists, that they have forsaken their religious objections to the Church Establishment in order to obtain the alliance of unbelieving Radicals. That they should cooperate on political platforms with men whose political opinions they share, but with whose anti-theological views they have no sympathy, is a course perfectly defensible in point of principle, and inevitable under the practical conditions of English life. But wherever Nonconformists are in a position to speak for themselves, they always show unmistakeably that in their eyes the most serious objection to the Establishment is the doubtful and dangerous influence it exerts on spiritual religion. Nothing could more clearly prove this than the proceedings of the recent assemblies both of the Baptist and the Congregational Unions; and the resolution of the latter on this question, though somewhat lengthy, is a forcible and complete summary of the whole case from a religious point of view.

It is true indeed that one superstitious error in particular, the doctrine and practice of confession, is selected for attack; but the resolution is so framed that any other instance of the corrupting influences of political establishments might be inserted without necessitating anything more than a few verbal changes from the rest of the document. It is in fact a complete formula of the religious position of Nonconformists towards the Church, capable of adaptation by a slight change of terms to any aspect of the question. It consists of a fivefold preamble and a twofold declaration, the points of which it may be worth while to recapitulate. The preamble declares (1) that the sacerdotal pretensions of a portion of the clergy are unscriptural and full of peril to the highest interests of the people of England; (2) that these pretensions have taken a more repulsive form than ever in the practice of systematic confession; (3) that this evil is irremediable by church discipline, for the simple reason that church formularies expressly provide for its maintenance; (4) that the whole electoral body is responsible for the condition of the Church; and (5) that in the present condition of religious opinion, no Legislature is at all likely to exert any efficient control over the doctrines and practices of the clergy. From the religious standpoint of Nonconformity every one of these propositions, except the last, is self-evident. And the last is supported both by practical common-sense and every-day experience of the constituencies. This being the case, the two-fold declaration follows as a matter of course, namely (1), that it is the solemn duty of the pastors and churches connected with the Union to contend earnestly for the simpler and more spiritual views of Christianity which they profess; and (2), it is the duty of all who hold the five points of the preamble to labour for the disestablishment and disendowment of the Church.

It will now be seen that we are justified in regarding this resolution as a general formula capable of an indefinite number of applications. For instance, supposing the traffic in spiritual offices to be the special point of objection, every one of the points in the preamble could be immediately brought to bear, and the declaration would equally follow. This traffic is utterly unscriptural; it has been aggravated rather than ameliorated of late; it is provided for in the essential conception of benefices and patronage; the whole electoral body is responsible for it, and there is not the remotest probability that the electoral body will interfere. Therefore, while earnestly inculcating a more spiritual view of Church offices, Nonconformists should labour for the abolition of an institution which makes the mercenary practice inevitable. Or, again, supposing that the notorious and glaring inconsistency between the real opinions of clergymen and their creeds solemnly professed in the sight of heaven were the particular subject of objection, the resolution could be instantly adapted to this. This inconsistency, not to say hypocrisy, is entirely opposed to apostolic ideas of truth and straightforwardness, it is enormously aggravated by the controversy between science and theology, the authorities of the Church dare not undertake to correct it, the electoral body is responsible for the system which permits it, and the constituencies are either too indifferent or too confused in their ideas on the subject to interfere. Therefore, plainly, the declaration follows once more. We think, then, that the gratitude of all Free Churches is due to the Congregational Union for drawing up a resolution which puts the duty of religious men outside the Church in a form at once so striking and so comprehensive. Furthermore, the adoption of this resolution is in the highest degree opportune; for it can scarcely be denied that the union of heterogeneous forces, absolutely inevitable in the course of political conflict, has disposed some Nonconformists to shrink from the strife, forgetful that no discordant aims of temporary allies can absolve them from the solemn duty imposed by their own conscientious convictions.

The Congregational Union was equally well advised as to the point selected for immediate attack. The experience of France at the present moment is a warning to all Christendom of the dangers that arise from sacerdotal pretensions on the part of a State-paid clergy. The elaborate machinery maintained by the resources of the nation in every parish answers readily to the touch of designing schemers who receive their orders from Rome; and though the independence of the voters has so far defeated the conspiracy, a state of chronic excitement and uneasiness is kept up which is fatal to security and peace. The danger in our own country does not take precisely the same form, though there is no telling, if the sacerdotal reaction goes on as rapidly as at present, how soon we too may be receiving our orders from Rome. But the story of the struggle for national education, on the popular side so heroic, on the clerical side so lamentable, is suggestive of many evils to which we are liable from sacerdotalism. And it should be remembered that since the Reformation we have never experienced this bad influence in its worst form. Let the clergy have their way, let every wife and mother, and every weak-minded man amongst the unthinking multitude be brought under the sway of the confessional, and popular government will become merely a machine for insuring the supremacy of the priest in all affairs, both public and private. Had this machinery existed at the beginning of the present century, not one of our half-measures of religious equality would have been adopted. We should have had no Reform Acts, no Repeal of the Corn Laws, no properly national education. And if our priests are allowed unmolested to elaborate such a machinery now, our descendants will have cause to curse their degenerate fathers who proved themselves recreant to their own consciences and insensible to all the lessons of history.

DR. PARKER AND "POLITICAL DISSENTERS."

The following letter appeared in the *Times* on Friday:—

TO THE EDITOR OF THE TIMES.

Sir,—I have not met personally with any portion of the large numbers of Nonconformists said, at Croydon last week, to be waiting for certain changes in the Church in order that they may abandon their Nonconformity and become absorbed in the Establishment; at the same time, it would be rash on my part to deny the existence of this middle quantity in Dissent, in presence of the infinitely more astounding fact that there are persons whose genial morals enable them to believe that it is possible to be, at least, on speaking terms with both God and Mammon. Assuming the existence of large numbers of wavering Dissenters, it would surely be a special comfort to their friends if they were absorbed somewhere, or even anywhere; but as they have never yet been absorbed, but have constantly existed as the nuisance of one party and the prospective prizes of the other, my fear is that they find it convenient, and even partially remunerative, to continue as party-walls, with Dissenting trees on the north side, and non-Dissenting trees on the south. An abrupt change of figure (not at all suggested by the Croydon meeting) enables me to add that it is as if a large number of horses had agreed that if they could only make their four legs into five, they would stand a good chance of absorbing any odd hippopotamuses that might be getting tired of the water.

The tone of the Church Congress in reference to Nonconformists was undoubtedly good and satisfactory in the main. The Church will find that it is to the advantage of the whole controversy to direct its attention to earnest men, and to leave out of consideration the hesitant and double-minded persons who are neither an accession nor a loss. Abiding, as I am prepared to do, by a good and wise distinction, I would urge Churchmen to make a closer acquaintance with the spirit and purpose of religious Dissenters. It is customary in some quarters to make light of the distinction between religious and political Dissent; but for my part the distinction becomes increasingly necessary, and indicates, indeed, a difference that may be described as vital. I cannot hide from myself the painful and humiliating fact that there are men who seek to disestablish the Church because they wish to disestablish religion itself. With such men I have no wish to identify myself in the conduct of so solemn a controversy. Your columns will testify that I have never concealed my convictions as a Nonconformist; to-day the convictions are as deep and sacred as at any former period; but I do not hesitate to say that rather than see the Establishment overthrown by men destitute of all religious persuasion and sympathy, I would earnestly pray and work for its continuance for centuries to come. In opposition to the reasoning of not a few earnest Nonconformists, I contend that the Establishment is not primarily a political institution. From my point of view it is a religious institution, with political restrictions and safe-guards. It has been compared to the army and to the police system, and the analogy, so far as true, tells wholly to the advantage of the Establishment; no army is equal to it, when true to its Evangelical Protestantism, and the police system is not to be compared to it, as the guardian of public morals and liberty. I feel that the controversy must be conducted on a higher level and in a higher spirit than is possible to any man who is not himself deeply imbued with all that is characteristic of the Christian religion. My memory carries me back to the time when the term "Nonconformist" marked a high degree of religious ardour rather than a high degree of political vehemence. It expressed deep convictions respecting the spirituality of the Kingdom of Christ, and ardent desires for the liberation of that kingdom from all patronage and control unworthy of its heavenliness and divinity. In those days meetings for the discussion of Church questions were opened with devotional exercises; in no predominant sense were they political meetings; and, as a rule, the speeches might have been delivered from the pulpit as well as from the platform, and as appropriately on Sunday as on any other day of the week. Without for a moment throwing any discredit upon merely political Dissenters, I am afraid it must be confessed that their influence upon the discussion of the question of disestablishment has overborne the influence which may be described as intensely, and perhaps exclusively, religious. The difference between the political and the religious Dissenter is, to my mind, vital. The work of the political Dissenter seems to me to be simply destructive and negative; he offers nothing by way of substitution; he sees what to him is a political evil, and he seeks honestly and zealously to remove it. So far, good. So far the political Dissenter is wholly self-consistent. But in a question involving issues so momentous we must seek for something more than a negative result. The men to whom Nonconformists are opposed in this controversy do not maintain the Establishment merely for its own sake: if they dwarfed it into a political machine, we might be justified in confining the opposition to their own lines; but they do nothing of the kind. They say that the Establishment is a means to an end, and that the end is the religious culture and moral progress of the

nation; some of them may even go further, and maintain that without an ecclesiastical Establishment the religion of the country would decline and die. No merely political answer can cover so wide an issue. A religious proposition must be met by a religious answer. It is for the Nonconformist to show that his way of meeting the religious requirements of the country is in all respects sufficient, and until he has shown this with unquestionable clearness, he has not touched the vital point in dispute. It is exactly here, then, that the religious Dissenter enters upon his proper function. He says to the Churchman, "I sympathise with your desire to evangelise the country; we do not differ in purpose; we only differ in method; and now I will show you that the Christian religion so elevates the mind and so inspires the enthusiasm of its believers as to guarantee its own propagation and triumph; and I will further show you that to identify it with merely political institutions is to throw doubt upon its inherent and divine vitality." This is the great argument of the Nonconformist, and he can use it with effect only in proportion as he is a deeply religious man. But all this only shows how hopeless it is to suppose that Dissenters can be "absorbed." Political Dissenters (notwithstanding all their clamour) may undergo the process of absorption; but religious Dissenters must surrender both judgment and conscience as the only condition of accepting a Parliamentary sanction or defence of their faith.

The City Temple. JOSEPH PARKER.

THE DISESTABLISHMENT MOVEMENT.

MEETING AT LINCOLN.

The first of a series of public meetings which the Liberation Society intend to hold in the English boroughs took place on Tuesday evening, last week, when the Corn Exchange at Lincoln—a large place—was filled with an interested audience, to hear addresses by Mr. Carvell Williams and the Rev. J. G. Rogers, B.A. The working classes were present in good numbers, and several Episcopalians, including some of the cathedral and other clergy. Mr. Reed, the agent of the Church Defence Institution, also made his appearance as usual—with what result will be seen hereafter. Alderman Ruston, J.P., presided, and the first speaker was

MR. CARVELL WILLIAMS, who, after referring to the numerous conferences and congresses of an ecclesiastical kind lately held, said that while in some respects they resembled each other, in other respects they greatly differed.

For instance, when the Baptists, and the Independents, and the Methodists, and the Presbyterians, meet on these occasions, they cannot only talk, but they can act. If they make up their minds that certain changes are needed in the religious organisations to which they are attached, they have not to ask the consent of Queen, Lords, and Commons to those changes. They can make them for themselves, (Applause.) But, you know, it is quite otherwise with Episcopalians when they meet in a similar manner. Canon Ryle said, at the Church Congress, last week, that the Church of England was like a dumb animal gagged, obliged to open its mouth to see what Parliament would put into it. (Applause.) The statement was substantially, but not wholly true, for the Church can talk, and does talk loudly; but the Church is not able to act in the same fashion that the members of the unestablished communities are. The Methodists have lately made a most important change in the government of their body by the admission of the laity into the Conference. The members of the Church of England are very much divided in opinion as to whether the laity should be admitted into Convocation; but even if they were all agreed to-morrow, the change could not take place without the assent of Parliament, and that assent, I venture to predict, is not likely to be obtained. If they wish to increase the number of bishops they must obtain an Act of Parliament, and that Act of Parliament cannot be procured except with the assent of the Government for the time being. If there is a famine in India, or war is raging in the East, they can only offer up a special prayer which, by the ingenuity of some bishop, has been composed wholly of the words of Scripture and of the Prayer-book. A new prayer it is beyond their power to make, while the humblest Dissenting minister in the land may offer praise or prayer to his Maker, as necessity requires, or the feelings of his heart may dictate. (Cheers.) There is another important respect in which these conferences and congregations differ from each other, and that is in the kind of topics which engage the attention of these assemblies. Some of the topics may be termed common topics; the state of the heathen abroad and at home, special missions to the poor, modes of improving the conduct of Divine service, means of attracting those who do not frequent any places of worship to the House of God. But the Episcopalians have to deal with another class of topics, which trouble, but to a very small extent, if at all, the other ecclesiastical assemblies. They have got an establishment to maintain. The Church has been "in danger" so often, that an old Quaker once dryly said, he would rather not belong to a Church which was so often in danger. (Laughter.)

As an illustration of these facts, the speaker pointed out that the whole of the Bishop of Lincoln's speech at the late diocesan Conference was devoted to the burials question. He had thought that the true business of a Christian Church was to minister to the living, and surely when men were dead their burial might be left to the community and to the relatives of the deceased—(applause)—and no clergyman or church need make the burial-grounds, whether they be cemeteries or churchyards, the battle-field between contending sects. (Cheers) He then proceeded to deal with the bishop's assertions and arguments; but we can extract but two passages from this part of his speech:—

It seems that Lord Harrowby derives his title from Lincolnshire, and that it is an added pang to the bishop's sorrow—(laughter)—and Lord Harrowby, Churchman though he is, Conservative though he is, has induced a majority of the House of Lords to affirm that the demand of the Nonconformists in regard to the churchyards is one which ought to be conceded, and which should be conceded in the interests of Christianity and in the interests of the Church. The bishop says he is not surprised at it; considering that their lordships were led, or misled, by the Archbishop of Canterbury. Well, all I can say is that I think the Bishop of Lincoln is the only man in the House of Lords, or out of it, who was not very much surprised by that memorable decision of their lordships. For remember that Conservatism and Churchism are omnipotent in that House, and that Lord Harrowby's proposition was strenuously opposed by a powerful Government, and that, notwithstanding all these opposing influences, it was carried by a substantial majority. But that, says the bishop, was because of the misleading policy of the Archbishop of Canterbury, and then he proceeded to read a homily on the mistakes of archbishops, as though bishops never made mistakes—(laughter)—as if there were no such person in existence as the Bishop of Lincoln; who, I suppose, by his conduct in regard to the Owston Ferry case, and by the mode in which he has, however conscientiously, dealt with the Wesleyans, has given more help to the Liberation Society during the last two or three years than any other man. (Loud cheers.) The bishop thinks that the 13,000 clergymen who petitioned the House of Lords to maintain the existing system are right. Well, if I were asked who were most likely to be in the wrong in a matter of this kind, I should say it was certainly the clergy—simply because while they are, as it is said they are only the trustees of the parish in the matter of the churchyard—an important admission that—they are placed by law in a position of superiority over the ministers of other religious denominations, and, as custodians of the churchyards, they have certain privileges which are denied to others. I do not think it is a remarkable thing that they should struggle to maintain the position they occupy and the privileges they have so long enjoyed. And if I say that that has always been the spirit which the clergymen of an Established Church are manifesting, I am simply saying what has been said by others who probably are far less prejudiced than myself in this matter. *Fraser's Magazine* is not a Liberation organ, it is a Broad Church journal, and this month there appears an article entitled "Clericality," and it contains this passage: "The English, scarcely less than the French clergy, are about to regard political questions with exclusive reference to their own class interests. In all these questions the attitude of the clergy has been a clerical and not a national one. They have, as a body, and with exceptions, all the more prominent from their paucity, asked, not what is best for the nation, but what will best secure 'our' influence, 'our' position 'our' pay." And the history of the burials question is just the latest illustration of the fact.

The Bishop of Lincoln had asked, "Will you allow the churchyards of England to be open to the pompous ceremonies and the religious dogmas of the Church of Rome? Prayers for the dead will be said there; belief in purgatory will be taught there; Romish processions with Romish banners floating, with tapers burning, and censers swinging, will be seen in our English churchyards." On this the speaker said:—

Need we wait for the passing of the Burial Bill to witness these things? (Cheers.) Why, you may see them and you may hear them now. (Renewed cheers.) You may hear these sounds, you may witness these sights, not in the churchyards, but in the churches themselves. (Cheers.) And when the bishop adverts to the fact that Romanism is increasing in this country, and expresses his fear lest it should extend further and further, I join in his fear; but I point him and you to the fact that it is only within the Established Church of these realms that Romanism is spreading, and it is only from that Church that its converts are made. (Applause.) I, for my part, should not dread the effect which might be produced on the public mind by the occasional appearances in scattered villages here and there once in a few years of a party of Roman Catholics forming part of a Romish procession, with the services such as they have been accustomed to in life; but that which I do fear is Romanism preached by the authority of law, Romanism finding a shelter and nurturing place within the so-called Protestant Establishment of this country, and, I think, the bishops of the Church of England would be far better employed in endeavouring to repress the Romanism which is actually in the Church than in endeavouring to withhold from Nonconformists their rights, lest Romanism should gain a foothold in the churchyards of the country.

Mr. Williams closed by adverting to the benefits which, it was admitted, had followed the adoption of the other measures advocated by the friends of religious equality, and predicted that, in regard to disestablishment, as well as the burials question, they would presently be admitted to have been no less in the right.

The Rev. J. G. ROGERS, who followed, made good and entertaining use of a visit he had just paid to the cathedral, and of a talk he had with one of the vergers. He next adverted to Ritualists, saying that, while he sympathised with their desire for freedom, he would not consent to its being granted so long as their Church was established. He also dealt with the disendowment question, strongly insisting on the intention of Liberationists to act strictly on the principles of equity. Applying the principles which he had been expounding, he thus referred to the Bishop of Lincoln:—

The bishop believes himself to be a bishop of the Holy Catholic Church; he holds that his Church of England is a branch of that Church, and that in virtue of that he enjoys his present position. Well, now, so far as he is a bishop of the Church I have not a word to say about it. I am not here to discuss the question of Catholicity; I am not here to discuss the question of the validity of orders; I am not here to descant upon the efficacy of sacraments. I have opinions on all these questions, but then they do not come into this controversy to-night. If the bishop is a bishop of the Catholic Church, so he will remain after disestablishment. If we are schismatics, and have no right to a place in Christ's Church to-day, disestablishment will not affect our position and introduce us into its blessed fellowship. If his creed is the only true creed, and all other creeds are false, these things will remain the same on the morrow of disestablishment as they are now. We do not propose—God forbid we should ever dare to propose—to suppress a single priest, to alter a single creed, to change a single rubric, to play with the canons and homilies of the Church. All these will remain precisely as they are if the members of the Church so wish. The State may not have made Dr. Wordsworth a bishop of the Holy Catholic Church, but the State has made him Lord Bishop of Lincoln, the State has given him diocesan jurisdiction, the State has given him a place in the House of Lords, the State has given him a place as a legislator in the country, the State does authorise him to occupy a certain position as the religious teacher of this community; and all that we want is that the State should cease to do it, that no advantage should be given to any individual or community, because of religious doctrine or religious dissent.

Referring to the bishop's allusion to "religious difficulties," he said:—

What does it mean? Does it mean that those who stand upon the broad basis of general equality are irreligious? Does it mean that the men who will not submit to injustice, but who simply claim their right, thereby forfeit all claim to be esteemed Christian men? Does that mean that our agitation in connection with this great question may not be as intensely religious, as thoroughly pervaded by the spirit of deep Christian men? Does that mean that our agitation in connection with this great question may not be as intensely religious, as thoroughly pervaded by the spirit of deep Christian conviction, as animated by sincere purposes for the promotion of the glory of God, as the conduct of the so-called religious Dissenters who love to dwell at ease in their tents, to watch the conflict that is going on outside, now and then to pass a little bit of criticism upon the violence of their more earnest and courageous brethren, and then, when the battle has been fought, and the victory has been won, to come in and take more than their fair share of the spoils, and the triumph for which they have never wrought, and for which they have never suffered. (Applause.) I am getting a little bit sick of this talk of "religious Dissenters." Who does the bishop mean? He talks very largely of our Wesleyan friends. I make them welcome to his compliments, accompanied as they are by such behaviour as that in the matter of the Owston Ferry tombstone. (Cheers.) I do not think the Wesleyans thank him for his sycophancy. (Loud cheers.) I do not think they are to be secured by any of his hollow compliments; but I tell him that those bodies of Dissenters whom he dismissed so cursorily and summarily last week amongst, I forget how many, sects—he says there are unimportant sects to whom it is unnecessary to allude—I tell him that the Congregationalists, and Baptists, and Primitive Methodists, and others in this country, have been as faithful to their God, as loyal to their convictions, and as earnest in their adherence to religious principles as the bishop and his clergy have been themselves. (Loud cheers.) Have we borne the brunt of persecution? have we submitted to the indignity of political injustice and social contempt? have we spent our money and our time in building chapels and erecting schools? have we sent our missionaries into the heathen world for the purpose of preaching the unsearchable riches of Christ to the heathen! have we maintained our ministry and Christian services according to the best of our ability? have we educated ourselves when the doors of the national Universities were closed against us?—have we borne a testimony for God amidst the faltering allegiance of men, some of whom were flirting with Rome, and some of whom were flirting with very much more questionable associates? have we done all this in this country, and are we to be told by a bishop to-day that we are not religious Dissenters because forsooth we simply put our foot upon the ground and say, "In God's name, as God's freemen, we claim the rights which belong to us as British citizens." (Loud and long-continued cheering.) I recognise the honour and integrity and conscientiousness of those who take the opposite side in this controversy quite as much as I claim that they should recognise mine. I believe that they are animated by religious motives, many of them, and I ask them only to give me and those who act with me credit for the same. I do not brand them as mere politicians. I am not ashamed to be called a politician, because I desire to bring my religion and my love to Christ and my loyalty to Him into my politics as into everything else. I am not ashamed to be called a politician, but I object to be regarded in any sense as indifferent to the grandest interests of Christianity in this nation. Sirs, I look forward to the time when Christianity will be free, freed once and freed for ever from that which, perhaps, more than anything else, hinders its progress in this country—the taint and degradation of mere officialism. I anticipate the time when conscience will have its own department clearly and fully recognised, and when human law will not attempt to interfere in its defined prerogative. I look forward to the time when religion shall cease to be in any sense a subject of political controversy and Parliamentary bickering, when Prime Ministers shall not be chosen to appoint bishops and deans and dignitaries of an Established Church. I look forward to the time when the nation shall not lose its religion because it has given up the idea of a National Church: but when the brightest manifestations of national religion shall be given in the peace and unity which shall mark the relations of all Christian men and in the power for truth and righteousness and freedom which the Church of Christ shall exert at home and abroad. (Loud cheering.)

A vote of thanks to the speakers having been carried,

MR. REED spoke, and commenced by admitting the difficulty, if not impossibility, of adequately replying at that time to the carefully-prepared addresses of two such able and eloquent speakers. He, however, wished to deal with some of their fallacies. Mr. ROGERS briefly but happily replied by pointing out how Mr. Reed had contradicted himself, and had misunderstood what he attempted

to answer. The meeting, which was very orderly and good-tempered, then separated.

The crowded state of our columns last week prevented us from noticing several meetings, reports of which had been sent to us. Amongst these were some in the Northern, the Eastern, and the Midland counties. The Rev. J. Browne, B.A., of Bradford, has lectured at Alnwick, at Lowick, at Allendale, at Hexham, and at Haydon Bridge, having good meetings in all places. In the Midland counties, the Rev. T. Adams, of Daventry, has lectured at Bradfield and at Woburn, and the Rev. E. Hipwood at St. Nicholas-street, Leicester. In the Eastern counties, the Rev. J. H. Lummis addressed meetings at Emneth, Wisbeach, and at Yaxley.

Last week's meetings were conspicuous by the first of the series of borough meetings intended to be held this season, the Rev. J. G. Rogers and Mr. J. Carvell-Williams attending at Lincoln to open this campaign. We have given a pretty full report of the speeches of the deputation. Northumberland and Durham, where good work is needed, are still being well visited. Mr. Browne held meetings at Medomsley (on Monday), at Willington (on Tuesday), at Birtley (on Wednesday), and at Dudley (on Thursday). In the same week Mr. Lummis addressed meetings at Gedney, Harmston, Navenby, and Sutton St. Edmunds.

Our readers will deeply regret to hear that Mr. J. H. Gordon, who has rendered such brilliant and effective service during the last two or three years, is still in a precarious position. He seemed, we are informed, to revive a few days ago, but has since suffered a relapse, and is again unable to leave his bed.

Religious Freedom in Spain.—A royal order was officially published at Madrid on Monday, censuring the mayor of a village in Andalusia for having put pressure upon the parents of a Protestant infant to give it Catholic baptism, the royal order declaring the desire of the Government to prevent any violation of the liberty of conscience, which it will cause to be respected.

The Recent Church Congress.—On the occasion of the lecture to be delivered by the Rev. J. G. Rogers, B.A., at the Memorial Hall, on Friday evening next, on the subject of the recent Church Congress at Croydon, the chair will be taken by the Rev. Henry Allon, D.D., the accomplished editor of the *British Quarterly Review*. The announcement will be found in our advertisement columns.

The Bishop of Ely, in his charge to the clergy at Cambridge on Monday, spoke very strongly against the Public Worship Regulation Act, and expressed a hope that the public mind would be so moved that its revision by the Legislature would soon be demanded. He strongly condemned all proposals to revise the Prayer Book. The clergy ought, he said, to make no change in the services except by consultation with their bishop. He strongly counselled the clergy not to recommend private confession. and he condemned afternoon or evening celebrations.

Revision of the Prayer-Book.—"We learn with astonishment, not to say alarm," says the *Post*, "that a few influential authorities, both in Church and State, are bent upon a revision of the Baptismal and Ordination Services, as well as the Office for the Visitation of the Sick, with a view to the elimination of those parts which appear to sanction the doctrine of the Apostolical Succession and Auricular Confession. The full effect of thus opening the floodgates of change at a period like the present nobody can foresee. One result, however, would be inevitable: the Ritualists would receive a large and influential accession to their ranks."

Archdeacon Denison and the Bishops.—The Ven. Archdeacon Denison, speaking at the annual meeting of the English Church Union at Bristol on Wednesday, said he knew as a certain fact that Sir Stafford Northcote, the leader of Her Majesty's Government in the House of Commons, the night after the vote on the Burials Bill, said to a friend of his—"I have learnt a thing from the Burials Bill vote which I never expected to learn, and which I never shall unlearn, and that is, the sooner the bishops are out of the House of Lords the better." (Cheers.) He added:—"Two years ago they dragged us through the dirt, and very dirty dirt it was—about the Public Worship Regulation Act—and now, when we try to do something for the Church, fifteen of them would not come near us. The sooner they are out of the House of Lords the better."

A Curious Statement.—The Rev. P. Constable Ellis, of Llanfairfechan Rectory, tells the following extraordinary story in a letter to the editor of the *Church Times* upon the Ridsdale case:—"I have observed, in a letter addressed by the Bishop of Bath and Wells to the Secretary of the Church of England Working Men's Society, the following words:—'It is sad that men professing to fear God should be the first to assert that seven of the most eminent judges have wilfully given a judgment contrary to the plain letter of the law.' I write for the encouragement of these men, to let them know that they are not the first to make this assertion, and in doing so they are in accord with the opinion very strongly expressed to me by Lord Chief Baron Kelly, himself one of the judges. His Lordship's words were, that the judgment was 'an iniquitous one; that it was not a judgment based upon law, but upon policy.' When I asked his lordship why he and all the other dissentient judges had not made public their reasons for dissenting from the judgment, his answer was, that I was at liberty to make his opinion of it as public as I could. This conversation occurred in July last, when I was in attendance on the Chief Baron as sheriff's chaplain."

Mr. Stansfeld, M.P., on Religious Equality.—On Tuesday evening, a demonstration was held in celebration of the removal of the Halifax vicar's rate, in the Mechanics' Hall, Halifax, under the auspices of the Anti-Vicar's Rate Union. A letter was read from the Right Hon. J. Stansfeld, M.P., in which he said the Liberal constituency of Halifax believed in religious equality. "It has within its own limits set an example which will be followed upon a national scale in time. There is but one possible end, politically speaking, to the religious question in England, and that is independence and equality. 'The unknown quantity' is simply how that end will be reached, and when. But the time is ripening, and events both in the Church and outside the Church move the same way. We claim equality. England, like every free and progressive people, tends towards equality in all its institutions. The Church can be no permanent exception to the rule. The Church claims freedom and life, and I rejoice in the claim. She can only enjoy that freedom and life on the terms of independence of the State and of religious equality. A free Church in a free State. The individual life of the Church is impossible so long as she is a department of the State."

Religious and Denominational News.

The Rev. Arthur Mursell, of London, has accepted the invitation to the pastorate of the church and congregation of Cannon-street Chapel, Birmingham, which some time since sustained so severe a loss in the death of the Rev. Chas. Vince. Mr. Mursell enters upon his new sphere of labour in January next.

The Rev. H. Luckett, of Ebenezer Congregational Church, West Bromwich, having received two urgent calls to return to his former charge at Gainsborough, one two years ago and another three months since, has resolved to leave his present pastorate, after holding it nine years, and return to Gainsborough.

A public testimonial was presented to the Rev. G. Gilfillan last week in the Town Hall, Dundee, in presence of a large audience. The testimonial consists of 1,000*l.*, the interest of which is to be paid to Mr. and Mrs. Gilfillan as long as they live, and after that it is to be applied to the founding of two scholarships for the sons of humble but honest parents. Provost Ritchie made the presentation.

The Rev. E. B. Hickman, who is about retiring from the pastorate, Horley Chapel, Plymouth, after ten years' service, last week took leave of his church and congregation at a farewell meeting. A tea and coffee service were presented to Mr. and Mrs. Hickman, and a gold watch to Mr. Hickman, as a slight token of the love and esteem of the church and congregation, and the "mothers'" class presented Mrs. Hickman with a handsome Oxford teachers' reference Bible. Several speeches were made, testifying to the kindness and geniality of Mr. and Mrs. Hickman, and the love and esteem of all connected with the chapel for them.

Church Missionary Society.—The *Rock* says that this society now feels itself greatly harassed for want of funds, so much so that it is doubtful whether it may not find it necessary to withdraw from some of the stations at present occupied by its missionaries.

English Congregationalism in North Wales.—The first anniversary of the English Congregational Association for North Wales is to be held in Chester, on Nov. 6. S. Morley, Esq., M.P., has promised to preside. The "annual sermon" is to be preached on the previous evening by the Rev. Paxton Hood, of Manchester.

The Proposed Week of Prayer.—The council of the Evangelical Alliance, in view of passing events affecting the nations and the Church, earnestly and affectionately invite Christians everywhere to set apart the week, commencing Jan. 6 next, as a special season for united prayer, and suggest topics as suitable for each day's meeting.

Westminster-road Congregational Church, Liverpool.—On Sunday, Oct. 7, the Rev. Stanley Rogers, who has recently been elected pastor of this church, entered upon his duties. The charge is the first to which Mr. Rogers, who only lately left Cambridge, has been appointed. In the morning the rev. gentleman preached to a large congregation, and in the evening he again preached.

Tolmer-square Church.—In connection with this place of worship, which, we may state, is in the Hampstead-road, near Tottenham-court-road, and of which the Rev. Arthur Hall is the pastor, there is shortly to be erected a new and spacious school, a "British Workman" lecture-hall, and a reading-room for evening classes, lectures, concerts, &c. Though the neighbourhood is not a wealthy one, and the congregation for the most part poor, the buildings are to cost some 7,000*l.*, of which nearly half has been paid or promised. The memorial-stone is to be laid on Wednesday next by S. Morley, Esq., M.P. Other particulars will be found in our advertising columns.

Correspondence.

A DREAM.

To the Editor of the Nonconformist.

Sir,—The evening after the furious gale of last week, I was sitting at supper with my family, when the conversation turned, naturally enough, on the results of that disastrous visitation. Many incidents were recounted—some terrible, some ridiculous—and the merry vein predominating, we proceeded to discuss absurd possibilities, such as the blowing off of heads of the light and hare-brained kind. This fancy being uppermost, it was suggested that in the direful event of all our heads being blown off, it would be advisable for each of us to seize the first that could be caught, and to appropriate it to himself. This, of course, led to much nonsensical surmise, such as the apparition of papa's head on the little girl's shoulders, and mamma's cap surmounting the big brother's exquisitely cut coat—a terrible possibility that convulsed the table. After this "foolish, vacant chat," I amused myself, with the assistance of my evening cigar, with the October number of Mr. Ruskin's *Fors Clavigera*, and the newspaper report of the Church Congress at Croydon. A conglomeration of ideas of an unusually varied description was thus fermenting in my wearied head as I thankfully laid it on my pillow, and will, no doubt, account for the following extraordinary dream, which impressed my mind so forcibly that I hope you will not consider its relation impertinent.

I was, in my dream, walking down the Strand from the City, and had reached the corner of Parliament-street, when a terrible blast nearly took me off my legs. Recovering myself as best I could, I stood in a doorway to get my breath, and thence beheld a sight the like of which my eyes, either sleeping or waking, never saw before. I saw the venerable figure of the Archbishop of Canterbury, *minus* his head, tearing round the corner at race-horse speed after a head that was rolling before him like a football, while, on the opposite side of the road, Mr. Ruskin appeared, in the same bereaved condition, and engaged in a chase of a similar kind after another head. I watched the racers with intense interest, which was increased tenfold when I saw each runner deftly seize the object of his pursuit, clap it on his shoulders, and return triumphantly towards the place where I was standing. What was my bewilderment, however, as they came nearer, to observe that each had caught the other's head, and that while the archbishop's tall form was surmounted by Mr. Ruskin's head, the latter carried that of the venerable primate on his unaccustomed shoulders. The sight, however, amazing as it was, became commonplace when compared with its consequences. Community of suffering begets fellowship, and these two eminent men, feeling for each other's disaster, walked side by side in sympathising converse. But their mental identity was also confused—that was the joke! How I slept on, in spite of the laughter that convulsed my whole system, must remain one of the mysteries of Dreamland; but so it was. My dream continued, and I heard the archbishop, after a few remarks on the late incident, assail his companion on the subject of the St. George's Fund, soliciting a liberal donation. Then, without waiting for a reply, he proceeded to ask an opinion about the contents of a goose-pie—"whether it would be best to add the liver of an ostrich or the brain of a peacock," to the woodcocks and other delicacies already agreed on as indispensable to the working-man's true enjoyment and best interests. The expression on Mr. Ruskin's archiepiscopal face was a study for an artist, but he restrained his feelings, with a great effort, and mildly but firmly, urged the superior claims of the Bishop of London's Fund, speaking eloquently of the paramount necessity for Church extension and of the "great work achieved by the Curates' Aid Society." The archbishop, in reply, broke forth into strong denunciation of the whole bench of bishops and the Church of England, as by law established. He accused the former of "more than bestial ignorance of the moral law," and the latter of being composed of fops, hirelings, and humbugs. He declared that no man could be a Christian if he was not ready to divide his dinner with a tramp, or to "clothe himself in a blouse and give his fine dress to the poor," or to "hang his harp upon the pollards until he had put

melody into the souls of mad and vile and deaf things." Becoming even more minute in his directions, he urgently advised Mr. Ruskin, for his soul's salvation, "to walk and run at the utmost speed consistent with health, always going at the quickest possible pace through the streets, and steadily, though minutely, increasing his pace over a trial piece of ground every day." "Learn also," he continued, "dancing with extreme precision; and wrestling, if you have strength; in summer, also, rowing in sea-boats; or barge work on calm water; and in winter (with skating, of course) quarterstaff and sword exercise." This admirable advice was received by Mr. Ruskin with many indications of impatience. He put it aside as a man would shake off a fly from his nose. He said he had just returned from the Church Congress, where learning and piety and toleration (of everything but Dissent) had been exhibited, in a manner no less gratifying than surprising. He spoke of the future of the Church with sanguine hope, and of its past with admiration, excepting the Middle Ages, and deplored the frivolity as well as the malignity of the archbishop. "Talk to me," said he, "of dancing, skating, rowing: of the bestial ignorance of the bishops, and of goose pies, while I am earnestly engaged"—here he put his hands to his head and became confused, muttering some incoherent expressions, in which were indistinctly heard the words, "Church Congress, Plato, million of money, Goldwin Smith, Ritualists, Mr. Ayrton, Dissenters, Thirlmeer, soot, clouds." With the last word the speaker's lips exhaled a luminous fog, in the midst of which he appeared to be

Breathing like one that hath a weary dream.

The archbishop, thinking that the late exertion had been too much for him, kindly took him by the arm and said, "Come, my dear Mr. Ruskin," I have just half-a-crown left out of my daily pound; let us have a chop together!" So they went on their way, as John Bunyan says, and I saw them no more.

Yours faithfully,

Oct. 22, 1877. W. K.

DR. PARKER AND POLITICAL DISSENTERS.

To the Editor of the Nonconformist.

SIR,—I fancy I shall not look in vain in the *Nonconformist* of the ensuing Wednesday for a reply to the letter of Dr. Parker, of the City Temple, in the *Times* of the 19th, on the distinction between "Political and Religious Dissenters." I was, but perhaps I ought not to have been, astonished at the distinction set up by Dr. Parker. If Dr. Parker can satisfy my reason, I shall at once join the Established Church. But how a principle, grounded and supported on simple justice (that of religious equality), can be used in support of a State Establishment is past my comprehension. I must therefore continue to subscribe myself.

Your obedient servant,

A POLITICAL DISSENTER.

DR. NEWTH'S PROPOSED ANNUAL CURACIES.

To the Editor of the Nonconformist.

DEAR SIR,—Will you kindly grant a little space to suggest to Dr. Newth, without indulging in any argument, a Scriptural name for the students whom he proposes should be sustained for the first year after leaving college, in lieu of that named by him? It is recommended on very high and inspired authority. I refer to the title of Evangelist—Ephesians iv. 11. With a profound respect for the learning and judgment of Dr. Newth and of those who took part in the discussion referred to, I would venture to ask them to take this suggestion into consideration.

Your obedient servant,

JOHN JONES.

Llanwrtyd Wells, Oct. 22, 1877.

DAY OF PRAYER FOR SUNDAY-SCHOOLS.

To the Editor of the Nonconformist.

DEAR SIR,—Will you allow me, in connection with the "day of prayer" for our schools, to call attention to the special meetings arranged to be held in the Lecture Hall of this building on Monday, Oct. 29, when Sir Charles Reed will preside from twelve to one o'clock, and the Rev. J. Smith Spencer, of Jewin-street Chapel, from one to two o'clock. We earnestly invite the presence and help of ministers and superintendents and teachers of Sunday-schools. Come, if only for part of the time.

Yours faithfully,

WILLIAM JACKSON,
Secretary Daily Prayer Sub-Committee.
Sunday School Union, 56, Old Bailey,
Oct. 20, 1877.

LEGAL IRREGULARITY.

To the Editor of the Nonconformist.

SIR,—More than a fortnight ago, at the commencement of the Penge case agitation, you allowed me to remark in your columns that it strikingly illustrated the peculiar tendency of capital punishment to excite sympathy for murderers rather than their victims. Now, at the close of this agitation, by the decision of the Executive not to hang either of the four persons sentenced to death, it is timely to note, also, the special power which the capital penalty carries with it to interfere with that uniformity and regularity of law which are so desirable. The Penge case is merely one illustration out of many. The latest issued "Judicial Statistics" show that in 1875, out of thirty-three persons sentenced to death for murders in England and Wales, only eighteen were executed. Again, to go back ten years in 1867, out of twenty-seven sentences of death only ten were executed. Even John Stuart Mill, in his speech in favour of capital punishment, on the ground of its presumed deterrence, admitted that his own argument would fall to the ground unless the penalty was carried out with regularity. But experience abundantly shows that this particular penalty—however deterrent in theory—is, in practice, so constantly irregular and to such a great extent, that the dignity and efficacy of the law demand (for the public safety) a penalty which can be really enforced with consistency, and at least tolerable uniformity.

Yours truly,

WILLIAM TALLACK.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

AUTUMNAL SESSION AT LEICESTER.

(*From our own Correspondent.*)

If, as is stated, the Congregationalists of Leicester waited four years before deciding whether they would invite the Congregational Union to hold its autumnal meetings in their town, when they had made up their minds they displayed no lack of decision or determination. And, now that the meetings are over, the feeling must be general that the town has acquitted itself admirably, and that the result has been complete success. I say the town, because, so far as hospitality is concerned, all the credit is not due to the Congregationalists, nor even to the Nonconformists. It was, probably, comparatively easy to entertain the Union thirty years ago, when the attendance was but 250; but it could not be easy to house and board four times that number, and yet I believe that fewer than one hundred other delegates had to be quartered in the surrounding smaller towns, because the resources of Leicester were exhausted.

The arrangements made at these autumnal meetings to supply the wants, both material and mental, of those who attend have been described so often, that it is only necessary to say that everything which *could* be done *was* done, and that—so far as I know—there were singularly few complaints relative to any deficiencies, mistakes, or breakdowns. What is more important, the various meetings, sermons, &c., &c., which made up a lengthened programme were nearly all well attended; while the proceedings were sustained with an unusual degree of interest from the beginning to the end. Indeed, a concurrence of special circumstances made these meetings more important and interesting than any which have been held for some years past; and although impressions are effaced, and memory becomes dim, as meetings succeed each other, year after year, if I am not mistaken, the "Leicester meetings" have a chance of standing out conspicuously in the recollections of all who attended them. It was the first time that the preacher of the introductory sermon was chosen from another denomination, and it will surprise some to know that it has taken several years to bring about that innovation—which, it should be added, was opposed, not so much on any narrow sectarian ground, as because it was felt that on such an occasion the Union should do honour to "one of our own men." And this new departure synchronised with another, which was involved in the fact that a layman was also for the first time occupying the chair. "Alexander Maclaren"—that comes much more naturally than Doctor Maclaren—amply justified the wisdom of the committee's choice, for he did more than preach a good sermon—he spoke timely words, and exactly hit the tastes of his audience. Incisive, vivid, and forceful, he was free and vivacious, and at times so excited the people that they cried out "Hear, hear," could but half suppress noisier demonstrations, and did laugh outright at the preacher's racier passages. The sermon was a word in season, and was admirably spoken.

Mr. Richard's address was even abler, and certainly more moving, than that which he delivered in May. If there were some who would have liked him to have worked out at length the ideas which he expressed at starting, in regard to the application of Christianity to politics, instead of discoursing on slavery, the treatment of native races and war, every one must have felt that those topics were being treated by a master-hand. Indeed, it is probable that there were many who had never had placed before them so powerful a description of the miseries and mischiefs of war, or had listened to so earnest and pathetic appeal to Christian men to exert their influence on the side of peace. With regard to this last topic there were perhaps some who, as they listened to the address, thought that the speaker was bent on showing that he had the courage of his convictions, but he himself, in acknowledging a vote of thanks, stated that his choice of topics had not been in any way dictated by what took place at the Union meetings in May, but was the result of a determination to use the opportunity which the chair of the Union afforded him of giving expression to life-long convictions.

A third special feature of the proceedings was the discussion of the revised scheme for aiding weak churches and extending evangelistic efforts. And in that discussion Mr. Hannay stood forward with the same conspicuous ability as on previous occasions. His was a great speech, for both its expository and persuasive powers. It was less combative than some previous speeches from the same quarter; but that was because the fighting was over, and the speaker had to secure approval for a scheme which bore strongly the marks of concession and of compromise. Mr. Hannay was frank in his acknowledgments, and wisely showed that he was far more anxious to get the scheme into actual operation than to prolong discussion on unimportant points. What followed makes it evident how completely the thorough discussions of the last two years have done their work, in familiarising what was strange, in converting hostility into support, and in bringing out weak points, or points of doubtful value. Opposition there was now literally none. Some slight alterations were agreed to; some further suggestions were made, and there was a unanimous vote in favour of the scheme, and a song of praise at the attainment of so desirable an object. And now the theoretical and discussional stage having been passed, the practical stage has to follow, and there will for a time be general anxiety in the Congregational ranks, till it is certain that the energy and liberality of the body have not been over rated by the bold men who have conceived, and thus far have carried, these wide-sweeping proposals.

There was yet another feature of interest in the proceedings which should be noticed. Commonly, though not always, these union meetings make at least one reputation, and on this occasion I suppose that if a vote of the members were taken it would be Professor Fairbairn who would be named as having made for himself a new and conspicuous place in the estimation of the Congregational body. He has but lately come to Airedale College from across the Tweed, and was, I suppose, previously all but unknown in England. He had the advantage of having to deal with a great and grave theme, viz, "How to meet the unchristian and anti-Christian teaching of the day," and there were some circumstances which gave zest to the anticipated discussion of the subject. The Professor's paper stood last in the programme on the last day, but that fact did not diminish the attendance, and certainly did not beget the slightest impatience. Indeed, when the bell indicated that the writer's twenty minutes were up, an excited shout of "Go on!" from all parts of the meeting made it needless to suspend the standing order on the subject of time. It was not surprising; for the subject was treated with a weight, a discretion, and a force of style which compelled attention, and will, no doubt, cause the paper to be read with great care. It was certainly very frank and specific in its statements, and yet free from intolerance and dogmatism. The speeches—or rather papers—which followed were—what they might easily *not* have been—also worthy of the occasion. That of Mr. Griffiths was especially good; but, though it will read well, it suffered from the weakness of the reader's voice. And Mr. Green and Dr. Simon also spoke well with ability and with fitness.

It would be easy to write at any length about the sectional meetings, with their most practical

topics—about the public meetings for the exposition of Free-Church principles, for the promotion of temperance, and for the benefit of the working-classes—to say nothing of Mr. Baldwin Brown's historical disquisition on John Wycliffe, and the various meetings which were held in adjacent places in the county. Nobody could attend them all; though some of the delegates and the public did all that could be done without the gift of ubiquity. It will, probably, interest your readers most if all these be passed by, in order that a closing word may be said about another meeting, *not* included in the Congregational Union meetings, and yet held in connection with them.

It was advertised in the Dissenting papers that "a public conference of those who feel that agreement in theological opinion can no longer be held to be essential to religious communion," would be held at Wycliffe Church on the Tuesday evening. The names of the Rev. Mark Wilks, of London, and the Rev. Joseph Wood, of Leicester, were appended to the advertisement, and the announcement that Mr. Picton would read one of the papers, gave a further indication of the quarter in which the movement originated. There was, I understand, a good deal of feeling expressed by some of the Congregationalists of Leicester, at this attempt to use the autumnal meetings as a means of furthering views to which the great majority of its members were known to be opposed; and I am told that a portion of the public were in doubt as to whether the Union was at all responsible for the arrangements. That led to an announcement repudiating any connection with this Wycliffe Church Conference, and that, in its turn, excited feeling in the opposite direction. And, as may be supposed, all this led to a large attendance, and gave a good deal, and, in fact, too much animation to the proceedings. There was a doubt whether those who disapproved of the purpose of the conference were invited to attend, and were at liberty to speak, but they gave themselves the benefit of a doubt, and did attend and did speak. I am sorry to be obliged to add that some of them were a great deal too demonstrative in the expression of their views, or feelings; so that Dr. Simon—who spoke on the opposite side to that of the promoters of the meeting—had to say that the raising of a hullaballoo was not the way to put down an obnoxious movement. Of course I shall not be unwise enough to give only an imperfect report of the proceedings; but I may add that even those who differed from Mr. Picton's views felt that they could praise the beauty of his paper. There was not much time for discussion, after it and one by the Rev. T. Gasquoine had been read, but the papers were followed by short speeches, or inquiries, by the Revs. Messrs. Hebditch, Robjohns, and Thomas, and Drs. Allon and Simon—all opposed to the views of the originators of the Conference—and the calls for definitions were frequent and pertinacious. The Rev. J. Wood, the Rev. B. Waugh, Mr. Picton, and the Rev. J. P. Hopps (Unitarian) replied to the speakers on the other side, but there was no vote taken on the subject. No doubt opinions will a good deal differ as to the wisdom of the meeting, or of the proceedings; but I fancy that those who planned the Conference were not prepared for such an influx of non-sympathising or opposing elements, and felt themselves to be somewhat overborne, and that attention had been somewhat diverted from the object they had in view.

The session of the Union was resumed on Wednesday morning in London-road Chapel, Mr. Richard, M.P., the Chairman for the year, presiding. There was again a large attendance of ministers, delegates, and friends.

DELEGATES FROM OTHER CHURCHES.

The first business was the introduction of representatives of other bodies.

The Rev. John Douglas (Glasgow) attended as the representative of the Scottish Congregational Union, and delivered a brief speech, in the course of which he said that in Scotland they were proud of English Nonconformity, and especially of English Congregationalism. There had not yet been time to estimate the effect of the abolition of patronage in the Church of Scotland, but he believed that events in Scotland were hastening the day when the Church as an Establishment would be overthrown.

A deputation was then introduced from the Evangelical Nonconformists of Leicester, on whose behalf the Rev. J. Walmsley read an address of brotherly greeting.

The Rev. J. W. Thew, Baptist minister (co-pastor with Mr. Mursell), one of the deputation, addressed the meeting. He said he cordially wished that the two large bodies of Evangelical Nonconformists which they respectively represented, could in all deep and important matters be brought a little nearer to each other. ("Hear, hear," and applause.) They were one in all great things; they were divided only on one little thing, which was sometimes magnified into undue importance. He was himself a Baptist by serious and profound conviction; but he would rather be unbaptized twenty times over than see the great ranks which they represented divided by this question. ("Hear, hear," and applause.) The thing that divided them was small, and they only made it a mountain by controversy. (Hear, hear.)

The Rev. J. P. Mursell, the venerable senior minister of Belvoir-street Baptist Chapel, was also called upon by the meeting, and spoke a few words. He said he was glad that Leicester had been honoured by the visit of so numerous and respectable a body as the Congregational Union of England and Wales. He was sorry that they were not all Baptists—(laughter)—for he should be glad to dip them all one after another. (Renewed laughter.)

The Chairman briefly acknowledged the address and speeches of the delegates, cordially reciprocating the brotherly sentiments expressed by them. He said nothing had given him more pleasure within the last few years than to observe how the Free Churches of England were drawing nearer to each other. ("Hear, hear," and applause.) It proved that there existed among them substantial unity without uniformity. He ventured to hope that at some future time they might even have the pleasure of welcoming at the Congregational Union Conference a delegation from the Disestablished Episcopal Church of England. (A laugh and "hear, hear.")

THE CHURCH-AID AND HOME MISSION SCHEME.

The assembly then resumed the adjourned discussion on the resolution moved by Mr. Hannay on the above subject on Tuesday, which in substance proposed the reappointment of the special committee, with powers to convene a meeting of the parties concerned for the formation of the Congregational Church-Aid and Home Missionary Society.

Mr. W. Tuck (Bath) said their great object was to create an organisation which would gain the sympathy and support of all their churches. He thought the county unions should each have the privilege of nominating at least one member of the executive committee. With regard to the title of the proposed society, he thought it would be an improvement to drop the word "aid," which gave to the whole thing a tone of charity that it might be desirable to avoid. Moreover, if the scheme was to succeed it should have a character of permanency, and, in view of that consideration, he thought it was questionable whether the President of the Congregational Union should necessarily be also the Chairman of the reorganised Home Missionary Society.

The Rev. H. T. Robjohns (Hull) also expressed his great satisfaction at the removal of objections which now made the scheme generally acceptable.

The Rev. J. H. Wilson, the secretary of the Home Missionary Society, detailed the steps which had been taken by the committee, and especially by the treasurer of that society (Mr. Samuel Morley, M.P.) to bring about such an amalgamation of interests as would lead to a general recognition of the principle of self-help which they had long been acting on, and so interesting all the churches of the denomination in church aid and home mission work. It was no small recommendation of this principle that, since it had been applied in 1860, the incomes of county unions had advanced from 7,350*l.* to 20,250*l.* in 1876, while the spiritual life of all the churches had been greatly quickened. Still, they were not satisfied with these results, and therefore were prepared to the utmost possible extent to co-operate with the promoters of the new movement, so as to combine their spiritual forces, and develop their material resources until they became an aggressive power, which, in harmony with all other evangelical workers, would, with the Divine blessing, meet the wants of the age. (Applause.)

The Rev. F. Stephens (Birmingham), said he was one of those who had looked coldly at the scheme in the form in which it was presented twelve months ago, but in its present form he rejoiced that he could go in for the scheme most thoroughly—(applause)—and work it most heartily in Warwickshire, where he was secretary of the County Union. He thought, however, that the scheme still admitted of some improvements, and moved as a rider to the resolution:—

That it be an instruction to the special committee to consider whether a *locus standi* should not be given at the annual meeting to delegates to confederated associations as such, altogether apart from their connection with the Congregational Union.

The Rev. G. S. Barrett (Norwich), seconded the rider.

Mr. J. Spencer (Manchester), said they might congratulate themselves that the controversy on this subject had been conducted without bitterness.

The Rev. J. A. Madfadyen (Manchester), spoke in support of the rider, which was accepted by Mr. Hannay as mover of the original resolution.

The Rev. J. Baldwin Brown (who, as the chairman-elect of the Union for the ensuing year, was received with very hearty cheers), said he thought the name of the proposed society was too large a mouthful to deal with. (A laugh.) It was unmanageable, and had better be, if possible, at once compressed. He moved, as an additional rider "That it be an instruction to the special committee to reconsider the name of the society, with a view to its simplification."

The Rev. P. C. Barker (Rotherham), seconded this rider, and, upon a vote, it was adopted.

The Rev. A. Hannay, referring to an objection which had been expressed to the word "aid" in the title, disclaimed the idea that the needful help given through the medium of the new society would be at all of a charitable nature. (Hear, hear.) Let them stamp out on the spot, once and for ever, any notion that the ministers in receipt of grants from the fund were to come cap in hand, as if for charity. ("Hear, hear," and applause.) With this explanation, he was willing to accept this rider also.

Upon a vote being then taken, the original resolution, with the riders moved was (as we briefly stated in our last), unanimously passed amid applause, immediately after which the whole assembly rose and joined in singing the doxology, "Praise God, from whom all blessings flow."

The Secretary then introduced the Rev. Baron Hart, of Paris, the pastor of the English Congregational Church in that city, who gave an encouraging account of his own work, and of the work of the Rev. Mr. McAll, late of Leicester, who had for ten years been gathering in large meetings of the working classes, and who, by means of this simple organisation, was getting about 1,000 of them and their children into his schools and social gatherings for reading the Scriptures, &c., in different parts of the city.

The Rev. N. J. Taylor was introduced as a clergyman who had recently left the Church of Ireland, and gave an account of the grounds on which he had preferred the Congregational denomination, which had reference chiefly to the dogma of baptismal regeneration. Mr. Taylor received a very cordial welcome.

A resolution was passed entrusting the Rev. Mr. Hart with a message of brotherly greeting and sympathy to the Synod of the Free Churches of France, about to meet in Lyons.

THE INDIAN FAMINE.

The Rev. Dr. Mullens, foreign secretary to the London Missionary Society, moved the following resolution on this subject:—

That the members of the Union desire, in common with their countrymen generally, to express their very deep sympathy with their native fellow-subjects in the Indian Empire in the grevious famine which has fallen upon them, and the many forms of suffering to which it has given rise. While devoutly praying that God in His great mercy will remove the scarcity and cover the land once more with the harvests needed both for man and beast, they rejoice to know that great exertions are being made by the Government of India to relieve the distressed, and that a noble fund has been raised by all classes at home, and placed in the hands of the Lord Mayor of London to aid the same great purpose. They hear with much pleasure of the liberal contributions already made by many Congregational churches; they warmly approve the vote passed by the Committee of the Union, giving a donation of one hundred guineas to the Lord Mayor's Fund, and they suggest that all the churches which have not yet found it convenient to make collections should also, as early as practicable, render aid to the sufferers, either through the Lord Mayor's Fund, or that of the London Missionary Society, or both.

He (Dr. Mullens) said they could not forget that this calamity did not stand alone in the history of England even in modern times. No less than sixteen famines had fallen upon India during the last hundred years. Some of these had been local. He had himself been in India at a time when there was a famine in the Punjaub, in the North-West Provinces, and in South India. The present famine was remarkable for the wide extent to which it had spread. It had involved all the provinces of Central India and a very large portion of the Presidency of Madras. There were at least fifteen districts in the Presidency of Madras which had seriously suffered, and these districts alone involved a population of more than twenty millions of people. If they added the population of Central India and of districts of Bombay also involved, the number of people became very large indeed, the total affected amounting to something like twenty-five or thirty millions of people. The telegrams received during the last three weeks had shown that all over India a bountiful supply of rain had been falling, so that the crops on the ground had been saved, and a large number of people who were dependent on public benevolence had been able to return home to till their farms and fields. There was still, however, widespread and urgent need for help. The Famine Fund of the London Missionary Society had just passed over the sum of 7,000*l.*, which, with the similar funds gathered by the other great missionary societies, would come in to supplement the greater fund that was being applied through the hands of the Government of Madras. In addition to this, several local funds from Australia and elsewhere had been sent direct to India, without passing through the hands of the Lord Mayor of London, whose national fund now amounted to upwards of 380,000*l.* (Applause.) The Lord Mayor's fund had been placed in the hands of at least sixty-eight local committees appointed in the Madras Presidency, and it was through the responsible hands of these local committees, dealing with the population immediately around their own districts, that the fund must pass. In conclusion, Dr. Mullens pointed out that no men were better suited for the distribution of such funds than the missionaries of their various societies.

The Rev. W. E. Morris, Market Harborough, in seconding the resolution, said he had lived for some years in one of the districts now most grevously afflicted, and was able to speak from

personal observation of the horrors of famine. After selling almost everything else for food, gaunt, emaciated, starving mothers had offered to sell him their own children—a little boy for two rupees (about 4s.), and a little girl for one and a-half rupees—in order to save the lives of the children, and at the same time yield something to feed the famished parents. He would have been glad if some of the thousands of pounds spent in "declaring" Her Majesty to be Empress of India had been used rather in constructing a railway—(Hear, hear)—to bring rice into the famine-stricken districts, and so equalise the supply. What did a Hindoo care about the official name of the Queen? (Hear, hear.) Nine out of every ten Hindoos—or nearly that proportion—had never heard of Her Majesty, and certainly it was a matter of no mortal consequence to them whether she was "Empress" or "Queen." It would, however, have been of mortal consequence to them if the Government a few months ago had foreseen this great calamity, and had determined, with a great famine threatening, to put off the pageant at Delhi until the people of India could in comfort rejoice with English Rulers. (Hear, hear.)

The Rev. J. F. B. Tinley, Rotherham, in supporting the motion, urged the necessity of the completion of irrigation works in India, as the best preventive of future famines.

Upon being put to the meeting the resolution was passed *nem. con.*

SACERDOTALISM AND THE CONFESSIONAL IN ENGLAND.

The Rev. J. Guinness Rogers, B.A., London, moved the following resolution on this subject, viz. :—

Whereas, the sacerdotal pretensions of a portion of the clergy of the Established Church are unscriptural, contrary to the spirit of the Christian faith, and full of peril to the highest interests of the people of England, and as those pretensions have lately, in the practice of systematic confession, which many of the clergy are advocating and maintaining, assumed a more alien and alarming form than ever before since the Reformation; whereas, the sanction given by the formularies of the Established Church to the errors on which the pretensions in question are founded, taken in connection with the views and temper of parties within the Church, leave no room for reasonable hope that the evil will be checked by discipline; and, whereas, while the Established Church as such, owes its existence and its order to Parliamentary enactments, and the whole electoral body is thereby made responsible for its teaching and influence, the state of religious opinion in the country prevents the Legislature from exercising any efficient control over the doctrine and practices of the clergy,—It is resolved (1) That it is the solemn duty of the pastors and churches connected with the Union to use all diligence to protect the people from the perils to which their faith is exposed, by sedulously inculcating the doctrine for which Congregational Nonconformists have ever contended, that all men have access to their heavenly Father through Jesus Christ, without the intervention of a human priest or the observance of any ecclesiastical ceremony; (2) That it is the duty of all who desire the maintenance of a Scriptural faith, and of Christian simplicity in worship, and who value the spiritual and political liberties of England, to use their influence as citizens to bring about the disestablishment and disendowment of the Church, that they may be freed from complicity in the dissemination of errors which they abhor, and that the relations of Church and State in England may be settled on a basis sanctioned alike by Scripture and experience.

Referring to the recent Church Congress at Croydon, Mr. Rogers said they had a right to know from the Evangelical members of the Church of England whether they considered the preservation of English Protestantism or the maintenance of Anglican churchyards the more important; but Congress had evaded the difficulty. Even Canon Ryle, who professed to be Protestant of the Protestants, seemed to be more anxious about the interment of the Establishment in its own churchyard—(laughter)—than about the invaded Protestantism of the Church. (Hear, hear.) Not a syllable was heard at the Congress of protest against one of the greatest evils of which our country had to complain. As Englishmen, Nonconformists could not stand by and see dearly-won English liberties invaded by priestly aggression. (Applause.) As Christians, they objected to the perversion of God's truth, and to the degradation of Christian character. As Nonconformists, they could not escape responsibility. This national Church, so long as it professed to be national, was their own, and they had as citizens a right to interfere and check what they believed to be grievously wrong. If the Church of England wanted to be free, there was an easy way open to it—("Hear, hear," and a laugh)—but meantime the consciences and religion of Nonconformists rendered it imperative that they should speak. "The Priest in Absolution," about which so much had been heard lately, was not a new thing, since he found that ten years ago it was strongly recommended in Church publications as supplying a great want, but as "a book for clergymen only." Why had the bishops not taken action with regard to it much sooner? No notice was taken of it until last summer, when Lord Redesdale brought the matter before the House of Lords. This was not, however, a matter concerning only one book, but one involving a serious and important principle. Why, the Prayer-book itself was permeated by the spirit of Rome, and yet the Evangelical brethren could stand by and show more anxiety to put down Nonconformists than to vindicate Protestantism. (Hear, hear.) The Nonconformists would more than ever denude themselves of everything that could in the least be supposed by anybody to have any appearance of priestcraft, and they would remain steadfast to the primitive simplicity of the Gospel as it was in Jesus. (Applause.) It was not in England alone, but all through Europe, that they were passing through a great conflict against the powers of priestcraft. (Hear, hear.) The fight was between freedom and authority all the world over; and because they believed that priest meant Pope, that priestcraft meant confession, and that confession meant tyranny—because they were born free and meant to die free and to do their best to keep their children free—that they would stand shoulder to shoulder in this great conflict, and they would try to catch the spirit of those noble words which our Poet Laureate put into the mouth of Harold—

> This to England; my legacy of war
> Against the Pope, from child to child,
> From Pope to Pope, from age to age,
> Till the sea wash her level with the shore,
> Or till the Pope be Christ's.

(Loud cheers.)

The Rev. W. F. Clarkson (Lincoln), in seconding the resolution, said that they flattered themselves that their English common-sense was a sufficient safeguard against the prevalence of Romanism in their midst. But English common-sense could not touch the principle of deep devotion affected by that agitation. This was no time for congratulation on their national common-sense. Just as in a neighbouring country, the Government had sought to use Republican institutions in order to destroy the Republic, so in their own land men were using the vantage-ground of the Protestant Reformed Church in order to destroy that Protestantism which they so heartily detested. And this "strong madness" was far too strong to be fettered in the silken thread of their English common-sense, and this "agony," far too sore to be charmed or relieved by any vaunting of their national characteristics. (Hear, hear.) They learnt from ecclesiastical history that that which was sought by the few made those who did not seek it singular, and in the end reprobate; and then they came to the imposition of the matter upon the Church universal! that which started with being tolerated ended by being imposed. So if they would only tolerate confession in the Church of England, it began very humbly and with many requests for permission, but it would end by imposing Romanism full-blown upon the members of that Church. But he must say he was afraid there were traces of the ancient superstition still lingering amongst them. What minister had not been sent for to visit the dying, not to give counsel and sympathy in the hours of deep distress and darkness, but that he might certify by the administration of the sacrament—if he would do it—that everything was right with the spirit passing away; that however ungodly he had been in life, and however impenitent in death, nevertheless, it was all right on the other side of the grave because the minister has been there. He said they were bound with their whole weight and influence to protest against this priestliness, which, whether mighty or not, was ascribed to them and their ministers—simple Nonconformist ministers though they rejoiced to be. The only remedy for keeping clear from any responsibility for this matter lay in the agitation for disestablishment of the Church of England until it came. (Applause.)

The resolution was put and carried with acclamation.

The Union then adjourned for dinner.

SECTIONAL MEETINGS.

A sectional meeting was held in the afternoon at Wycliffe Chapel, under the presidency of Mr. W. G. Soper, to hear a paper from the Rev. T. Robinson, B.A., on "Desirable Reforms in our College System." There was a very limited attendance. Mr. Robinson said they had spent a quarter of a million of money in college property, and raised £83,000 per annum for education. They persisted in keeping up eight separate institutions, in each of which there were two or three professors. For the mere handful of students in the Independent Colleges that was, he thought, a waste of power and energy, and while the colleges were doing a valuable work in training, they failed to produce men who could contribute to the theological works of the age, because there was such a multiplicity of subjects taught. Knowledge was beginning to permeate every class, and he would suggest a practical scheme of reform, namely, to bring together some of the colleges. He advocated the total severance of the literary course from the theological, leaving the former to the Universities, and that all the students should have University education. He suggested that there should be scholarships—say of £40 a-year. Three colleges might be grouped together, and, by a very simple arrangement in changing of students and teachers, a multiplicity of work might be avoided. The advantages of his scheme would be, first, a lesser number of the chairs, enabling the others to be better endowed; next, that the teacher would be able to make himself master of any subject; then the students would have the advantages of a scholastic education, and colleges would become centres of research and investigation.

In the discussion which followed, the Rev. J. A. Macfadyen suggested that a sub-committee should be appointed to consider the subject, and the Rev. A. H. Byles proposed a permanent committee or league to deal with college reform. Dr. Simon, of Springfield College, approved the idea of a league, and thought the solution proposed by the paper was very easy, having been already carried out in Germany. The Rev. Dr. Robertson, of Cambridge, pointed out the advantages offered to non-collegiate students in Cambridge, which answer to the system of unattached students in the sister University, and showed that there were great prizes open to them in the way of scholarships. The Rev. Dr. Allon was not hopeful of immediate results. Everything that had been said about the defects of the colleges could be endorsed. They had sprung up, owing to the religious piety of some who had little practical acquaintance with the requirements for a ministerial education. What could they do with the large class of the men who asked admission at their colleges? Some came with a fair education, and he hoped they would come in greater numbers; but a greater proportion who came were ignorant of the elements of the curriculum which they had to pursue. What were they to do with such men? Were they prepared to give them first an educational course, then a University course, and next a course in theology? In America there was an Educational Society, for which collections were made by the churches, and a certain sum was guaranteed to those studying for the ministry to go through the three courses, and he suggested that similar collections should be made in the churches, so as to solve the money problem. He did not think that under the present system the existing arrangements could be improved. The Rev. Dr. Falding, Rotherham College, said every one of the proposals submitted had been considered over and over again in the northern colleges, and found to be insurmountable. He trusted the progress of enlightenment and liberality would remove some of the difficulties. At Rotherham they had decided to have a three years' theological course for those qualified to enter on it, and for the time being the tutors undertook for other students a two years' literary course. The Rev. J. A. Macfadyen proposed—

That this section recommends the committee of the Congregational Union to appoint a sub-committee, consisting of members of the churches known to be interested in college work throughout the country, with the view of considering the entire question of college reform, and of deciding upon the best steps to be taken in order to secure immediate action.

The Rev. G. S. Barrett, of Norwich, seconded the resolution, which was adopted. A vote of thanks to the reader of the paper, and to the chairman for presiding, concluded the proceedings.

Simultaneously in the Gallowtree-gate Chapel, the question of "The Use of County Union Machinery for the Organisation of Preaching Tours" was discussed. Mr. A. Barnes occupied the chair, and there was a large attendance. The opening paper was read by the Rev. T. Nicholson, who said that if the same aid had been given to their churches in the country districts as had been given to the Wesleyans, they would have been equally flourishing. Had the preaching tours been instituted fifty years ago, they would have helped to have kept alive many churches which had long ago been shut up. It would be a glorious thing for Congregationalism when the most influential of their laymen were able to visit the country districts. The visitors not only became acquainted with needy churches, but needy churches had become acquainted with them. He would suggest that an evangelistic committee be appointed by each Union yearly, whose duty it should be to appoint the missionaries. Everything depended on an efficient arrangement. In no case ought the expense of the visits to fall on the church visited. It was the arrangement in his county that the ministers have the privilege of doing all the speaking, and the laymen all the paying—(laughter)—this by a judicious arrangement made the work pleasant to all. Let them combine together in this movement and the results would be great.

A good deal of discussion followed the reading of the paper. The Rev. D. Rees, of Swansea, said that Congregationalism in Wales had risen by means of itinerant preaching. For a million and a quarter of people there they had 850 Congregational chapels. They always sent out the best preachers. In that thing Wales was a long time before them—100 years before them. (Laughter.) He had preached some of his sermons 200 times over—(laughter)—but not to the same people. They need not be afraid it would affect their health; if they preached twice a day for a month it would do them good. (Loud laughter.) Itinerant preaching was the only one to raise Congregationalism in the county. The Rev. Mr. Barfield (Southwark), thought that some of the ministers in the country ought to come up to the towns. The Rev. E. S. Prout (Bridgewater), gave some experiences of visitations in connection with Somersetshire. They contrived to have an interchange of pulpits. The expenses were defrayed by a fund raised for the purpose. The Rev. G. Snashall asked if addresses on Congregational principles had been well received. Mr. Nicholson thought that they had been very useful, especially where they related to the internal working of the churches. The Rev. G. Snashall said he had heard Mr. Nicholson's addresses spoken of with enthusiasm. The Rev. W. Hewgill (Farnwouth) said his county was so unfortunately situated as not to have any Congregational churches in the centre. They had been holding special services, and they had been very successful. He hoped they would not only think of the churches, but of the places where there were no churches. The Rev. Mr. Shellito (Newport) said the work was one in which all might engage. Let them spend not only two or three days in each place, but let

them stay a week. The Rev. J. B. Robertson said that not only did they have preaching tours in Yorkshire, but ministers were appointed to hold evangelistic services during five nights of the week. The Rev. — Dodge, North Molton, said he had never realised so much blessing as during Evangelical services in the country districts. The quickening of his own mind more than repaid him for all trouble. The Rev. T. Wayman, Blackpool, said they had tried preaching tours, and he was obliged to say they had been failures. He had found that nothing could be done unless one minister settled in a place for a week, and he thought they would have to fall back upon the method of the Church of England with regard to their missions, or that of the Wesleyans. After further discussion a vote of thanks was then passed to Mr. Nicholson, and the meeting terminated.

MEETING FOR WORKING MEN.

This was held on Wednesday night, in the Temperance Hall, under the presidency of Mr. W. H. Willans, of London. It was largely attended, there being present many members of the Union, as well as those for whom the meeting was intended.

The Chairman, in opening the proceedings, referring to the Trades Union Congress, held in Leicester, alluded in a complimentary way to the good sense displayed in the discussions, and on the tone and character of the addresses; making especial reference to the resolution passed in quietness in answer to the communistic resolutions conveyed from Ghent.

The Rev. Robert Bruce, Huddersfield, said the question he had to ask was what had Christianity done for the working-class? He did not mean to ask how many children had been baptized, or how many churches built, but what good had been done morally and spiritually? Christianity had done the greatest honour to the working class. Christ was brought up in a carpenter's shop; He was born rich in honour, but he became poor; He did that to show that there was no shame in labour. (Applause.) He believed Christianity would return to its primitive power when working men and their children took it up. There was nothing inconsistent with, and, therefore, he argued that there was nothing in education adverse to, Christianity. Christ, in His ministrations, used the most homely of symbols and allegories that had not the slightest approach to that which was vulgar. Christ had conferred great dignity on labour. No system of Christianity could make all men rich; some must work, and the best ornament that he had was what he could do either with his brains or his ten fingers. If it could be ascertained there would be found as much happiness among the working classes as among their masters; for the latter had many anxious hours, not only with regard to mills and workshops, but also respecting their workmen. There was among the working men a feeling of independence, but the thing that prevented working men from rising was the want of self-restraint to overcome their evil habits. Christianity said that if the wicked man would turn from his wickedness and repent, he would find eternal life in Christ, but one of the great hindrances was the evil of intemperance. (Hear, hear.)

Mr. Carvell Williams delivered the second address, the subject of which was "The part of the working-classes in the elevation of Society." He described the various beneficent agencies existing in the country, and eulogised the heroes and heroines of philanthropy for their devotedness and self-sacrifice. He said that, whatever other faults were chargeable upon the English people at the present time, they had never displayed a deeper sense of responsibility in regard to the moral and physical evils which afflicted society. That had influenced legislation, which had now assumed an almost all-pervading character. There was, in fact, a danger of over-legislation and organisation, which were likely to lead men to look for relief in the wrong quarters, and to trust to the organised forces of society rather than to individual efforts. He strongly insisted on the necessity for self and home reformation, as distinguished from mere external help. He waived the question whether the working classes were expending on trade combinations energies which should be devoted to broader efforts, because it could not be fairly discussed at that meeting; but certain facts were indisputable. Many of the evils the existence of which they had to deplore arose from preventible causes—from self-indulgence, improvidence, and neglect of the plainest duties. He pointed to the superior condition of many of the middle class; which was simply the result of their avoidance of habits to which many of the working class were addicted. Mere thrift alone was not sufficient to make people happy; other qualities of the mind and heart being needful. Drunkenness, dirt, foul language, and brutality, were not necessary evils, and the working classes could raise themselves to the position of some of those whom they were apt to envy. He urged the need for home reform, as supplementary to other reforms that had been effected, and urged parents to support those who were aiming at the thorough education of the people. He concluded by saying that the virtues he had described were not likely largely to exist in the absence of religious principles and observances, and, alluding to the anti-religious prejudices of some working people, he appealed to them whether there were not to be found more comfort and happiness in the houses where God was honoured, and children were brought up in the nurture and admonition of the Lord, than where religion was despised or neglected.

The Rev. Newman Hall, LL.B, was the last speaker, and his topic, "The Workshop *versus* the Church, and the Church *versus* the Workshop." He stated the various reasons assigned by some of the working classes for not attending places of worship, and pointed out how unfounded in fact, or dishonest, or inconsistent they were. He closed by saying:—

When the world was suffering from Roman and Jewish tyranny a few poor fishermen stood up and defied authority. The truest freedom of the world had been the Church of Christ, and the godly Cromwell—(applause)—had secured for us privileges and had won for us our glorious constitution. Who put down slavery but Wilberforce, Clarkson, and others? Who secured for us our political freedom but such men as Cobden and John Bright? (Applause.) And then the great strength of the temperance movement was backed up in all Christian communities. Did they ever hear of Secularists or any infidel association sending their representatives to the Kaffirs or to other parts of the world to say that they were brothers? (No, no.) He did not ask them to belong to any community; he besought them not to criticise too closely the faults of any of them, and he asked them to think of Him, of Jesus, who went about doing good, speaking tenderly to the vilest, being the friend of man, the denouncer of shams and tyrannies of every kind. (Applause.) They sang sometimes of "the good times coming" when wars should cease; but what schisms had been made in attempting to reach that Divine socialism of which Christ was the leader; when love should be the law; when subjects should delight to obey their leaders; when swords should be beaten into ploughshares—then think of that government which was thus promised, and though the workshop might be versus the Church, never let it be versus Christ.

The several addresses—which were very pointed, practical, and vivacious—were listened to with unflagging interest until nearly half-past ten o'clock.

THIRD SESSION OF THE UNION.—VOTES OF THANKS.

The session of the Union was resumed on Thursday morning. After devotional exercises,

The Rev. Dr. Allon said he had to move a special vote of thanks to their worthy chairman, Mr. Richard—(applause)—and he did so with strong feelings of gratitude for the services which their dear friend had rendered them. Religion was estimated very highly in Wales, and, perhaps, had never produced a man equal to the chairman. (Applause.) He did not know that they had ever had connected with them in the House of Commons one who had more simply, more faithfully, and more nobly vindicated the principles which they held themselves—(Hear, hear)—and he thought the high estimation in which Mr. Richard was held on all sides of the House, the great respect with which he was listened to, and the impression he manifestly made from time to time, was clear evidence of what might be done by men of integrity, and with ample power to advocate sentiments not at all palatable to the House of Commons. (Hear, hear.) They hoped he would continue to fill his present position in that assembly for many years to come. This was the first instance in which a man who was not officially a minister had occupied the chair of that Union, and the success of the experiment had been so great that, if they could find another man like Mr. Henry Richard—(a laugh)—they should put him in the chair. ("Hear, hear," and applause.) He did not profess to endorse every opinion in the address they had heard from the chair, but he thanked Mr. Richard for his just denunciation of the horrors of war; for whatever might be their opinions on matters underlying them, it must be remembered that war was the greatest of crimes on the one hand, and the greatest of all misfortunes on the other. (Hear, hear.) He proposed, "That the assembly hereby cordially thanks Henry Richard, Esq., for the efficient manner in which he has conducted the business of the Union during his year of office, and for his useful and powerful address which he has delivered from the chair. The assembly desires also to recognise the great services Mr. Richard has rendered to the cause of religious equality as a member of Parliament, and prays that his life and health would be long maintained, that he might render yet further services to the ecclesiastical controversies of the day." (Applause.)

Mr. W. Byle, Bradford, late chairman of the Congregational Union of Yorkshire, seconded the resolution. He most fully sympathised with the words that had been spoken by Dr. Allon, for they conveyed not only the thanks of the ministers but of the laity also. Mr. Richard had honourably maintained the dignity of his office, and the lessons he had endeavoured to teach from that chair were of great value, which he hoped they would take away with them, and remember them in their daily life and their associations with their fellow men. (Cheers.)

The resolution was then put and adopted amid great cheering.

Mr. Richard, in acknowledging the vote, said the selection of a topic for his address at that autumnal meeting was not in any way suggested by anything that took place at the May meeting, or by anything that had taken place since. (Hear, hear.) From the moment when his name was first associated with the chairmanship of the Union the subject occurred to him; and it was one of the strongest reasons which induced him, in spite of much hesitancy on other grounds, to comply with their wishes to occupy that honourable post, that an opportunity would be afforded him, such as would never again be presented to him in the course of his life, to bring before a body of persons whom he honoured and loved, and who, he believed, exercised large social and political influence, certain questions which had for thirty-five years been very near to his heart. He expressed an earnest wish that every minister of the Congregational body in England and Wales would preach at least one sermon every year on the evils of war. ("Hear, hear," and applause.) In conclusion, Mr. Richard thanked the members of the Union from the bottom of his heart for the kindness with which they had borne with him in his attempt to serve them, and he wished the Congregational Union God-speed. (Loud and prolonged applause.)

On the motion of the Rev. Dr. Raleigh, London, seconded by Mr. S. Boothroyd, Southport, a vote of thanks was passed to the Rev. Dr. Maclaren for having preached the annual sermon, and also to the other preachers and readers of papers for their services.

The Rev. A. Mackennal, B.A., of Bowdon, moved, and Mr. Grimwade, Ipswich, seconded, a vote of thanks to the friends in Leicester for their kindness and hospitality; which vote was passed, Mr. Lankester responding on behalf of the hosts and hostesses of Leicester and neighbourhood.

On the motion of Mr. H. Wright, London, seconded by the Rev. A. Hannay, thanks were cordially voted to Mr. John Milne, chairman, the Rev. J. Morley Wright, secretary, and the members of the local committee, for their efficient and complete arragements.

The Rev. J. A. Macfadyen, Manchester, moved a resolution expressive of thankfulness to the Rev. A. Hannay, secretary of the Union, for his services, especially in connection with the reorganisation of the Home Missionary Society, recommending the scheme in its new form to the churches, and trusting that the frank confidence with which the scheme had been discussed, and the enthusiasm with which it had been adopted, would inspire those who would hereafter be concerned in realising the ends contemplated by the society.

The Rev. W. Braden seconded the motion, which was passed by acclamation, and briefly acknowledged by Mr. Hannay.

UNCHRISTIAN AND ANTI-CHRISTIAN TEACHING.

The Rev. Principal Fairbairn, of Airedale College, subsequently read a paper introducing a discussion on "How best to meet the Unchristian and Anti-Christian Teaching of the day." In the course of his address, he said—The title of this paper distinguishes un-Christian from anti-Christian teaching. The distinction, though important in some cases, has here little significance. Any teaching that in these days ignores Christianity denies it. Its claim to be essential to the whole spirit and life of man is too absolute to be in any region of thought or action abdicated or even waived. And where claims like this are in dispute it is worse to be ignored than to be denied; it is better to die of honourable wounds that of disdainful neglect. Happily our faith need fear no such fate. Our thinkers and literary men opposed to Christianity are refreshingly honest and outspoken in their opposition. It were, perhaps, ungenerous even to insinuate that they plume themselves on their plainness of speech, or feel by it any more consciously virtuous. It has saved us from one fear—the fear of latent antagonism—the hatred that is only nursed in silence and strengthened by repression into a fiercer and more vindictive might. We have to fear an enemy neither in the dark nor in ambush—we are face to face with our foemen—see and are seen, and have need to bear us in the fight like men on whose skill and courage the fate of centuries depends, whose ears can hear the voices of unborn generations speaking words of strength and cheer. Before we can understand how the anti-Christian teaching of the day can be met, we must understand what it is. (Hear, hear.) What, then, is the teaching to which the paper refers? It may be as well to say, though it ought to be unnecessory to say it, that it is not scientific teaching properly so-called. With science we have no quarrel. (Hear, hear.) Between it and the religion of Christ there can be no real antagonism. Their spheres differ; where they touch, they touch only to blend. Science is the real, but theism the ideal interpretation of the universe; the one represents nature as it appears to the senses, the other represents nature as it is known to the spirit. A right interpretation of nature can never be a wrong interpretation of God. (Applause.) Theology sees in the universe a manifestation of Divine activity—the more thorough and correct our knowledge of the manifestation, the more perfect our knowledge of the manifested. Real science is the sister of true theology, and they ought to live in sisterly affection, without unsisterly jealousy. But while science and scientific teaching ought to be regarded without suspicion or dislike, our attitude towards certain scientific or metaphysico-physical speculations ought to be very different. Some of our distinguished physicists, who delight in saying the hardest possible things against metaphysics, are eminent though unconscious metaphysicians — (Hear, hear) — and their attitude to theology is determined not by their science but by their philosophy. Evolution, as a scientific theory, has nothing in it inimical to religion; but evolution developed into a mechanical theory of creation, or the making of nature by nature, is simply evolution translated into a metaphysical doctrine or hypothesis, and forced, perhaps sweetly unconscious of its change, to attempt problems impossible to science, though possible to philosophy. The atomic theory, as a

doctrine touching the nature and constitution of matter is a question for the chemist and physicist; but before it can be used to explain the genesis of nature, it must suffer a series of violent changes which affect its character as a theory as well as the qualities and possibilities of the atoms it assumes to have in regard. Hence, it is necessary to distinguish the teaching of science from the teaching of certain eminent scientists. The former never has been, nor can be, either unchristian or anti-Christian; the latter is, as it often has been, both; always, too, in the degree that it has been metaphysical and non-scientific. This preliminary discussion will help us the better to understand the specific teaching meant. It may be roughly described as of two kinds—(1) teaching that negatives the intellectual and moral basis and contents of Christianity; and (2) teaching that discredits the character of its sacred literature and the reality of its sacred history. The first kind is philosophical, the second historical and critical. But though the two are distinguished, they are inseparable. A negative criticism always reposes on a philosophy that denies the doctrinal cases of the history and literature it questions; and a philosophy that contradicts the supernatural in Christianity must always be incomplete without a criticism that resolves its extraordinary into ordinary literature and history. The teaching which has been so summarily described has certain contemporary great distinctive features, essentially distinguishing it from the anti-Christian teaching of the past. 1. It rests on a conception of the universe, not simply specifically, but generically different from Christian — indeed, its radical and necessary antithesis. In the first half of last century Christianity and Deism were in their fundamental conceptions alike; there was superficial difference, but essential agreement. Their notions of God, nature, and man were alike; though they did not think alike as to their interrelations and what these involved. Positive and negative thought do not now agree in their premises, and differ only in their conclusions; they differ even more radically in their principles than in their deductions or results. Christianity believes that there is a personal God, and that man is an immortal and responsible being; but the teaching opposed to it affirms either that there is no God, or that He cannot be known, and that man is a congeries of sensations, held structurally together, due to the interplay throughout vast ages of growingly complex organisms and their environments. The issue is most radical; our anti-Christian teaching in all its forms is based on principles fatal even to Theism, deprives us of theology by depriving us, if not of God, of any real science of Him. 2. The anti-Christian teaching of to-day is, as regards Christians, negative, yet, in its essential character, positive, and in its general aims and endeavours, constructive. Its denial of the cardinal Christian facts and doctrines is not eventful or wayward, accidental, due to eccentricity or depravity, or deficiency of mind, but the logical result of its fundamental principles, is an act of severe loyalty to consistency and system. For our anti-Christian teaching does not begin, only ends, with denial; it begins with affirmation, and remains throughout affirmative. It assumes to name and describe the primary cause, even while declaring it unknown or inaccessible to the human faculties, to trace the becoming or evolution of the material universe, of life in all its varieties, of men and society. Physicism must be anti-Christian; it could not spare Christianity and live. It cannot regard it as a system explanatory of the being and course of things; can only regard it as a rare historical phenomenon, to be explained in the terms and according to the laws used and approved by the physico-metaphysical philosophy. 3. Much, and that the best, of our anti-Christian teaching is not, or rather does not mean to be, anti-religious. It professes to be religious and reverent. The thinkers with whom Christians have now to reckon are not coarse infidels who denounce religion as priestcraft and worship as the unveracious flattery of the strong by the weak. They are men who recognise the value and importance of the religious element in man, who proclaim the necessity of religion and worship as his highest moral and intelligent development. 4. Our anti-Christian teaching is teaching eminently ethical in spirit and in aims. It comes from men who are anxious to lift man to a higher level, to purify and improve society, to dispel ignorance and create knowledge. Indeed, it might almost be said that the best of the teaching here meant is full of the enthusiasm of humanity; seeks, if not to organise, to enlighten beneficence, to make our individual, commercial, social, and political life wiser, nobler, firmer. It is eminently teaching that has a standard and theory of duty, can express clearly and enforce strongly what it holds to be the right; and, it ought to be said, has done so often with success. Now, this brief sketch of the teaching we have to meet, its distinctive character and qualities, was a necessary preliminary to the question, how is it to be met? We can never conquer what we do not know. (Hear, hear.) We are confronted, not by ignorance, but by knowledge. The men opposed to us think theirs is a higher and more rational theory of the universe than ours. They have thought it out in its principles and in its details. They are strong in their conviction of its truth, in their belief in its consistency with fact, in its sufficiency to explain the explicable. And we must reckon with the men as well as with their belief; and the more honestly we do so, the more shall we be braced for our great and needful work. (Applause.) As to how this teaching is to be met, we may remark, as the first and most obvious thing, that it must be met by teaching. It cannot be met by fervid appeals to the heart, or conscience, or imagination, but only by reasons addressed to the reason; must be answered not by authority, but by argument. We have to reckon with an antagonist that is neither simply sentimental nor moral, nor æsthetic, but in the highest degree rational; and, if we cannot meet him on his own ground, we cannot meet him at all. If he is to be so met, it must be by teaching based on a system as comprehensive as his own, expressive of principles higher, more evident and reasonable than their antitheses. He must be answered, not by an exposition of the way of salvation, or an exhortation to repentance, or an admonition which broadly hints that the doom of the unbelieving or ungodly shall be his, but by, to use Cudworth's fine phrase, an "intellectual system of the universe," a system that shall show, not only that the Christian idea can be expanded into an intellectual theory of things, but that it is the theory which can find the best reason for the existence alike of itself and the universe, can give to all a deeper, a diviner meaning, a wiser, more hopeful and reasonable account alike of their origin and destiny. But, again, the teaching that is to answer must be adapted to the teaching that is to be answered; must have similar characteristics—work, as it were, along parallel lines. (Hear, hear.) We must deepen and broaden our fundamental religious conceptions; seize them with a firmer hand, study them with a clearer and steadier eye. We must go to the root of the matter, build from the solid rock, sheer upwards. The progressive religious thought of to-day is too unstable to prevail —knows better what it does not believe than what it does — (Hear, hear) — is stronger in negation than in affirmation. The Broad Church is a church without breadth—(laughter) is too much a thing of sentiment and aspiration, too little a system of consistent, coherent comprehension. A man ought to know before he denies; but he must know before he can answer denial. With our own beliefs fluid, or reduced to a fine inconsistency, we can never meet men of definite and consistent convictions. But the beliefs must be our own, mastered in themselves, in their roots, held not as the dicta of authority, but as the first principles of reason necessary to the being of mind and the reality of knowledge. (Applause.) 2. We must be constructive in our thought—prove that the Christian is the most rational theory of the universe, of nature and mind, of man and history. Apologies defensive of details may allow paralysis to steal over the heart; vitality at the heart will give to the extemities a vigour that requires no apology. ("Hear, hear," and applause.) Our present attitude is too apologetic—ought to be more aggressive. And it can be so only as we make our Christian conception of God and nature stand foremost in its completeness. Theism is a more rational theory of the universe than Atheism. Why should we fear to make its higher reasonableness manifest? (Applause.) The great constructive systems have been victorious systems. 3. Develop the reverential and exalting elements in Christianity. 4. Make the ethical element hold its proper place in relation to life individual, social, political. But now we come to another point. There can be no teaching without teachers. (A laugh.) If we are to have the first we must possess the second. These are our supreme necessity. Organisations, simply as such, have signified little. Their worth depends altogether on the character and quality of the organised. Incompetence does not become competence, or inability ability simply by combination; adaptation of means to ends is the cardinal need. There are men excellent at a prayer, or revival, or church meeting, who would be simply mischievous as apologists. Nor is it a great matter simply to have an extensive diffusion of religious literature. Its worth entirely depends on two things. (1) The quality of the literature diffused, and (2) the kind of men who diffuse it. Tracts that may be most useful to the penitent or ignorant may be only injurious to the thoughtful and honest sceptic. And there are men who can serve God much better by science than by speech. (Hear, hear.) The teachers we need are men of large and living sympathy, sympathy with knowledge, with science, and philosophy, with doubt, with the inquiries that often lead to doubt, and, above all, sympathy with the noble minds that are often bewildered by cross lights that at one lighten and darken their path in the eager quest after the highest good. And they need, too, to know to be at home alike in Christian and anti-Christian thought, to understand the system they oppose as thoroughly as the system they reform. Unless we have Christian teachers as eminent as the teachers they oppose, it is impossible that their opposition can ever be anything else than feeble and bootless, where it is not absolutely absurd. But where are such teachers to be found? The churches must make them—spare no labour or expense, or responsibility that may be necessary to this end. ("Hear, hear," and applause.) A church can never have great teachers if it wants the courage, patience, wisdom, and self-denial to furnish the means and opportunities for their making. Make the men, and the men will make themselves heard. (Hear, hear.) There ought here to be a work done both general and special. The most efficient answer to anti-Christian teaching is wiser, truer, higher, Christian teaching in all our pulpits, in all our churches, everywhere. Educate thoroughly, and in the most comprehensive sense, if the ministry is to master, lead, and command the intellect of the country. You must make ministers thinkers and theologians, if you are to make the pulpit a proper and powerful counteractive or antidote to doubt. The higher the intellectual and moral power of the pulpit, the lower the influence, the narrower the circumference of unbelief. (Hear, hear.) And, as to more especial work, encourage learning, foster the selecter spirits—do not force them into premature speech and excessive toil, but provide them with opportunities to exercise and foster their peculiar strength. Then an army of the choicest and best-equipped spirits will stand round the truth, a noble bulwark and sure defence. (Applause.)

The Rev. Professor Griffiths, in proposing a vote of thanks to the reader of the paper, expressed his unfeigned delight at seeing Mr. Fairbairn among them, and a hope that he might be successful in the new sphere he had entered on, that of president of a theological college. Never was the demand for such workers more urgent. Alike at home and abroad innumerable fields were open to their enterprise. It was their solemn duty as Christian advocates to take stock of the influences at work around them so as to be able to adapt their movements to the varying exigencies of the conflict. It was said that great revolutions always advanced in velvet slippers, and such a revolution he believed was just now creeping stealthily but rapidly over or through the whole of Christendom. It had penetrated every type of culture, every school of thought, and every class of society from the highest to the lowest. Nowhere was this more manifest than in the new spirit which seemed to have taken possession of some of the literary chiefs in their treatment of religious subjects. It was because readers were so prompt to welcome sceptical writings that they were poured forth in such abundance with the flourish of so many trumpets. It was certain that they as a body had not entirely escaped the infection. No Protestant Church in Europe occupied to-day the exact position which it did fifty years ago. The anchor might be as firmly fixed as ever, but the ship had sensibly shifted her position, in obedience to the tide. What were the anti-Christian teachings they had to resist? Every teaching which was false in spirit. Every dogma unfaithful to either fact or theory. One special line of anti-Christian teaching was to try to stifle all independent inquiry, or to prevent the open avowal of the results of such inquiries wherever they seemed to clash with dominant prepossessions. Surely it was time to have done with fears that truth could ever be untrue to itself? Another type of anti-Christian teaching was that of dwelling so disproportionately on controverted points as to generate a suspicion that everything related thereto must be doubtful. To be always searching about for objections to religious truth was anything but a sign of health. There might be occasions when it was quite necessary to pull down, but the normal business of life was to build up. He might mention one more anti-Christian device, which was but too popular—namely, that of importing into religious discussions canons of evidence foreign to or altogether incongruous with their nature. If once they suffered their opponents to inveigle them into an admission that miracles were abnormal, their footing become very insecure. Assuming their evidential value to have been ever so great to those who witnessed them, to us they were flying buttresses to faith rather than its foundation. Personally he did not so much accept the New Testament on the ground of miracles as he accepted the miracles on the ground of the New Testament. Only establish its authority, and they need not trouble themselves about the mysteries of Kinetic or potential forces. They should not waste their ammunition either by hurling themselves against impregnable forts or trying to hold positions known to be indefensible. Remarkable changes of front lately made by their opponents suggested another important caution. Much which served admirably to answer the Tyndal of the seventeenth century would be impertinent to urge against his successor, who had lately been lecturing in Birmingham. In conclusion, Mr. Griffiths said, though not disposed to prophesying evil, he dare not conceal his conviction that a trying time was at hand. Let them not, however, be cast down. Let them make a fresh league and covenant that morning by solemnly renewing their pledges of unconditional consecration to the advocacy of truth, so far as they could discover it.

The Rev. T. Green, in seconding the motion, said that science was in the present day made very prominent, and its aggressive character was manifest; but there were forms of Christian and anti-Christian teaching which were as far remote from any appearance of science as it was possible to be; but be that as it may, they had to look to themselves, and he rejoiced in knowing that they possessed that knowledge which "maketh wise to salvation." It was a knowledge that was not brought to them by other forms of information. It was not knowledge Christianity had to fear, but ignorance. When the Church of Christ had suffered, it was through its enormous ignorance. It was under Christianity that all progress had been made in all secular things. He thought they should make themselves more generally acquainted with the elements of science; for if a little knowledge was a dangerous thing, more knowledge, as far as his own experience went, was a less dangerous thing. Scientific teachers were aggressive as to their special themes, and why should

they not return the compliment, he said, and be a little aggressive on their particular theme? It seemed to him to be easier for them to know something of science, than for a good many of their scientific friends to know nothing of theology. (Applause.) After referring to Professor Tyndall's late address, Mr. Green said he feared sacerdotalism a great deal more than he feared science. They must all be on their guard, he thought, for while they could not all master even the elements of scientific problems, they could master the fundamental principles of Christianity. (Hear, hear.) They could read about the great Professor of all—the Lord Jesus Christ. (Hear, hear.)

After a few words from Dr. Simon, of Birmingham, who said that the function of the Christian Church was to advance light and life, and he believed that the Christian Church had to a very large extent done that, and from the Rev. T. T. Waterman, the Rev. W. Lewis proposed that the very admirable paper of Professor Fairbairn should be specially printed in a pamphlet, which suggestion was received with applause and carried, and the assembly adjourned for dinner.

THE REV. J. B. BROWN'S LECTURE.

On Thursday evening there was a crowded meeting in the Temperance Hall to hear a lecture from the Rev. J. Baldwin Brown, M.A., on "John Wycliffe"; Alderman Baines in the chair. Towards the close of his lecture, which we have not space to report, Mr. Brown said that in England Wycliffe lit a light which would never be extinguished. He literally died at work, and was struck with paralysis in his church on December 29, 1384, dying two days afterwards. While the Bible existed, priests could not have the ascendancy, and the religion which Englishmen enjoyed was mainly due to John Wycliffe. After his death there came a period of reaction; men were like conies—timid, and like Tories, who only became Liberals by grace. (Loud laughter and applause.) It was like the panic which had recently been struck into frightened folks by the splendid energy of Mr. Gladstone. (Prolonged applause.) Referring to the period of reaction, Mr. Brown spoke of the ascendancy then obtained again by the Papacy, and alluded to the fact that the fools of that age dug up and burned Wycliffe's bones, scattering the ashes into the sea, as if that could stop the good work, the seeds of which had already been widely scattered. (Applause.) There was evidently a tremendous struggle approaching, and forces were gathering to resist the eager vehemence of the priesthood. He had heard the greatest statesmen say that it would terminate with blood—(Hear, hear)—for the enemy knew no scruple; there was no folly of which they were not capable, no lie of which they were not capable in the name of truth, and there was no devil's work of which they would not prove themselves to be capable in the name of God; but let England put their trust in God and in the Bible. (Loud applause.)

On the motion of Mr. Richard, seconded by the Rev. Dr. Allon, a vote of thanks was accorded to the lecturer, and a similar vote to the chairman for presiding terminated the proceedings.

FRIDAY'S MEETINGS.

On Friday the secretaries of the county associations were entertained at breakfast at the Temperance Hall. There was a large attendance. After the repast an interesting discussion took place with reference to the new Congregational Church Aid Society, and various resolutions were adopted with the object of securing greater co-operation and increased efficiency in the work of maintaining weaker churches, planting new branches, and providing for districts still spiritually destitute.

A considerable number of ministers and laymen, some 130, also joined in an excursion by road to the scene of Wycliffe's ministerial career—Lutterworth. The weather during the earlier part of the day was most favourable. Upon reaching that town the party visited the Congregational Chapel, after which they proceeded to the parish church in which the great Reformer had officiated. Upon their arrival they were received by the rector, the Rev. W. F. Wilkinson, who conducted them through the ancient church, described its historical associations, and pointed out the principal features of interest in the fabric. The party were afterwards entertained at dinner by the minister of the Congregational Chapel, and greatly enjoyed their excursion.

In the evening a meeting for young men was held in the Temperance Hall, under the presidency of Alderman Winterton, Mayor of Leicester, who is a Conservative and a Churchman, and who made an excellent speech full of good advice. The Rev. Samuel Pearson, M.A., of Liverpool, then addressed the meeting upon "Decision of Character." He showed that there was an intimate connection between what a man believed and what he did, and he strongly condemned those who never made up their mind about anything unless they could see that it would be a success, and who only floated and drifted with the stream. Again, though the character of the people of to-day might not be so gross as that of their predecessors in bygone centuries, he sometimes questioned whether they had essentially improved in character, as compared with those who had gone before. If they wanted to ferret out the source of nine-tenths of the scepticism and indifference of the day, they would find it, not in mental reasons, but in the moral forces by which they were surrounded. Men were lovers of pleasure, business, science, and politics rather than lovers of the divine religion. Doubt was a disease like the measles. Young men might have intellectual measles, but must not allow them to become chronic, but adopt intellectual remedies. The Rev. H. J. Martyn, Preston, then spoke on "The demand made in faith by Christ and Christianity," after which the Rev. J. Hunter, York, dealt with "The age in which we live and its claim upon young men." He said that the present age had inherited all the vast treasures of the past, and was characterised by immense activity and progress. New institutions, methods, forms of thought and of worship, had to be put in the place of the old, which were ceasing to be, and to them was committed the work of reconstruction. The future of the country, its Church, and its faith depended upon the young men, and it was, therefore, of the first importance that they should be intelligent, possessed of the spirit of reverence, true in spirit and character, men of faith and earnestness. A vote of thanks to the Mayor concluded the proceedings.

*** For the above condensed account we are, to a large extent, indebted to the *Leicester Chronicle and Mercury*, which published a supplement of eight pages mainly devoted to the proceedings of the Union.

THE SERVICE OF SONG.

At the session of the Congregational Union at Leicester on Tuesday last Mr. J. Spencer Curwen read a paper on "The Present Duty of the Churches in regard to the Service of Song." He took for granted the admitted importance of music in its bearing upon worship, and thought that though some congregations were becoming too genteel to sing, in others the singing was exceedingly hearty. The form which psalmody should take depended primarily upon the view held by each denomination as to the nature of public worship and its most edifying form. The religious aspect must be studied before musical details can be settled. Nonconformists generally were great hymn-singers, and had a character for congregational singing which they ought to maintain. The separate singing of the choir or of individuals in public worship could not be called wrong, but it was not the best for the purpose, and was very liable to abuse. The staple of our music in worship should be congregational, for this kind of singing had a charm quite distinct from that of artistic music, and had tenfold power over the emotions. The present attainments of congregations were, however, far from the ideal. In an ordinary congregation many persons are silent, some sing all on one note, others every note but the right, while others can only be said to make a joyful noise. The remedy for this deplorable state of things was not to be found in buying an expensive organ, adopting a new tune-book, engaging a new leading singer—though these might be useful aids—but in teaching the people to sing. Congregational classes should be established, not for plodding wearily through the hymns for each Sunday, and learning them by ear, but for learning to read simple music at sight. Every member of a congregation who learns to read music at sight is a gain for life to the psalmody, and will be able to sing all that is likely to be put before him, whereas ear-singing is only of use for the actual tunes learned. Psalmody, if it is to be really congregational, should be under the control of men who make a firm stand for simplicity, so that all the music in which the congregation are to join may be strictly within its powers. Organists and choir members should be in full sympathy with the form of worship adopted by their church. Simple congregational singing was not so easy to obtain as some imagined. It required the training of the congregation, which was more trouble than training the choir, and a great deal more trouble than leaving the organist to "make the service go" by loudly playing his instrument. But those who are convinced that congregational singing is the most powerful way in which music can be used in worship, can hardly escape from the conclusion that the training of the congregation is the one thing needed at the present time.

An interesting discussion followed the reading of Mr. Curwen's paper, in which Mr. A. Barnes, of Farnworth, Mr. Major, of Bath, the Rev. Dr. Allon, the Rev. J. Wood, of Leicester, Mr. Boothroyd, of Southport, the Rev. S. Hebditch, and the Rev. J. B. French, of Hampstead, took part. The speakers generally concurred in the value of Mr. Curwen's views and suggestions, and especially in the opinion that, while congregational singing should be cultivated to the utmost, an efficient choir and organ greatly aided it, but that distinctive singing in the choir ought to be deprecated, and instrumental music should be entirely subordinated to the main purpose. Music, as Mr. Hebditch said, might be opposed to worship or a substitute for it; and what they had to do was to make it the voice of worship. Short of this, it was of little avail. Dr. Allon also dwelt upon the great importance of the personal and practical interest of the minister in the singing of the church, and of his not allowing the choice of hymns or tunes or anything pertaining to worship to go into the hands of the choir-master or organist. At the close of the discussion, on the motion of the Rev. S. T. Williams, seconded by the Rev. Baron Hart, of Paris, a vote of thanks was passed to Mr. Curwen for his excellent paper.

THE PUBLIC MEETING ON "FREE CHURCH PRINCIPLES."

In our last number we had a brief mention of the public meeting held in the Temperance Hall, Leicester, on Tuesday evening, presided over by E. Goddard, Esq., J.P. of Ipswich. The speakers on the occasion were the Rev. J. H. Hutchison, of Ashton-under-Lyne, who spoke on the spirituality of the churches; the Rev. W. Hope Davidson, whose topic was the Congregationalism of the present day; and the Rev. Edward White, of London, whose subject was "The Flexibility of Independency." We have space only for a few extracts from the last-named address. Mr. White said that there were religious communities which had too little flexibility, and others that had too much. Rome was an specimen of the first:—

> There is the standing example of the Popedom, with the poker of infallibility down its throat—(laughter)—that throat red hot with centuries of cursing all attempts at independent thinking—the unchangeable, the unreformable, the stiffnecked Popedom, which will put off neither the "old man," nor the old woman—(laughter)—but sticks to its "old wives' fables" in the full blaze of the nineteenth century.

There was no lack of flexibility in the Anglican Church:—

> If a young man in early life is visited with a desire to help to save the souls of his fellow creatures, he can go into the open market and buy a living, and come out in one of three very different characters. He can come out in the full glow of the sacerdotal system, and hope some day to be the confessor of the younger women which are sisters—(laughter)—and the older women also, and grow into an old woman himself in the process. (Laughter.) Or he can start in the line of the old-fashioned Evangelicalism, or he can select the more new-fangled system of the most advanced modern scepticism, in the shape of the extreme Left of the Broad-Church party; and having thus bought his living, he can go into his parish, and lay before the souls of the persons whom he has thus bought his view of things eternal. Now, nobody can complain of any want of flexibility there. (Laughter.) He may sign the Articles in any sense he pleases, and with an accommodation in the meaning of words, which, if it were practised in business, would soon put an end to all English trade, but in matters relating to the other world, that is not a matter of such importance. Something has been said to-night about the Congress at Croydon, and the public journals have made many observations on the comparative equanimity which distinguished that great assembly. For my part I account for that equanimity by the fact that the leading party there, the representatives of the High Church party, were very well satisfied with the state of things in England, and like all streams that are running broader and deeper, they run more quietly. They see that things are advancing just in the line that they could desire, and therefore they can afford to behave themselves a great deal better than our reverend brethren could a few years ago. (Laughter.) But though many personal attachments among the clergy would prevent me from ever speaking of them as a body without great affection and respect, yet I cannot sincerely say that I believe their quietness at Croydon was in consequence of any real growth in their characters of the principle of what we understand by toleration. It was because of something very different, for when there came a test of the growth of toleration in their minds, when the question of the burial of dead Dissenters came on, out flared the old spirit from all the three parties with uncompromising force, and it was manifest that our brethren had not made any real progress in spiritual equanimity. (Laughter.) Last week I happened to be walking through London with a very little girl, and we saw in the distance the exhibition of the peripatetic dramatic show of Punch and Judy, and she of course wanted to go and look at it, and so did I. (Laughter.) We went and stood in the crowd, and what I saw was this, that at the beginning of the representation, although the leading character laid about him pretty well with his club, and there was an interchange of blows in moderation, it was when the coffin was brought up that the blows rained fast and furious—(much laughter)—and the tragedy ended in an exhibition of general wrath and indignation. I thought to myself—I hope that the humble quality of the illustration will not offend any of my brethren outside our own circle—that it was a very lively image of the termination of the Croydon Congress—(long-continued laughter)—and I could not help thinking that if they feel so strongly against dead Dissenters, what must be their real inward feeling toward live ones? (Renewed laughter.)

Mr. White went on to speak of the mighty organisation which had sprung out of the labours of John Wesley, and hoped that God would incline the heart of the new Conference to a little relieving of the preachers from their bondage—so far as requiring subscriptions to all and everything not left an open question in John Wesley's writings. They then came to the Presbyterians, amongst whom there were many noble and good men, but they needed a little more flexibility; they ought not to be compelled to follow so closely to John Knox. They had now got home, and would talk about the flexibility of Independency. He thought it was not too much to say that, notwithstanding its acknowledged defects, Congregationalism had been of great value in the present condition of English Christendom and of English thought. That he thought was due partly to the fact that there was no system of rigid subscription amongst them, no system of synodical authority amongst them, and that they were not given over, bound hand and foot, to any Sanhedrim. They stood on the principle that God was making a revelation by His Spirit to every generation, and to every man who was willing to receive it. Light was essential to development, but still they must have some backbone, and on the question of association each man who thought seriously must draw the line somewhere.

> I presume that the Theist will not receive into full communion the avowed Atheist; every man will draw the line dictated by his conscience as to the persons with whom he will associate ecclesiastically; and I think he is acting quite within his right in so doing, and ought not to be charged with narrowness and bigotry. (Applause.) Well, if there are some churches and teachers who really and truly are nothing else,

according to a scientific classification of species, than Unitarians, and some who are nothing else than Deists of a very advanced type, and some even who are only Buddhists, Pantheists, or Pythagoreans in an English dress, I think that all who deeply believe that such opinions are subversive of all that is important in Divine revelation, have a right to say, and will be compelled to say, but not uncharitably, "Dear friends, we love you personally; we admire you and your genius, and revere very much of your public work: but before God we cannot walk together ecclesiastically. (Applause.) You take your course and we will take ours: we have a common standard, to which we all appeal. If you think well, do you form a Union of Churches on the basis of believing nothing particular—(laughter)—the basis of 'unhistorical revelation'—on the basis of agreeing to think that the recorded miracles of the Bible are no better than so many ghost stories, and the history of Christ's resurrection an 'idle tale'; on the basis of thinking, as you say, that Christ had 'no secret to tells us from the eternal world'; and we will stick to the old union, which at least has a backbone of faith in the reality of the historical and miraculous revelation, and in all that that implies. (Applause.) We will not anathematise you. By your own Judge you shall stand or fall. But it is impossible for us who believe in the reality of the Incarnation, and in much besides, to work together on an evangelical platform with you who do not." (Applause.) Prince Bismarck said years ago that there were some European questions which could be settled only by blood and iron. Alas! there are some questions now among us which can be settled only by open conflict between truth and falsehood, and that to the end; and that end must be an abandonment of the ground taken on one side or the other, or separation. The attempt to make Unitarians and Deists and Evangelical believers live together in unity will no more succeed than an attempt to make sulphur and saltpetre and charcoal live peaceably together when a spark drops into the combination.

Mr. White went on to speak of flexibility in matters of church organisation and internal order, and said he thought the theory of independence in these matters was better than its practice. He believed the town in England that would first have the grace of God in sufficient power to form one great independent community with many buildings, many pastors, many deacons, earnestly defending its independency against the authority of district committees or churches in the neighbourhood—the first city that had the grace of God in sufficient strength to do that, would set the most valuable example to the Free Churches of England. (Applause.) He should like to take a house in such a town. This might be a dream, but it might be seen some day, when they were all happily dead and gone, to be the flexibility of Independency. (Applause.) He could not, however, hold out to the supporters of the Establishment the slightest prospect that there was any idea whatever in the minds of Independents of laying aside their fixed resolution to dissolve the action between Church and State. There would be no flexibility in that matter:—

They will find they have to do with such backbones as you will find a difficulty in discovering in any other country in the world—(laughter)—for I will back the backbones of English Nonconformists against any other set of backbones in the universe. (Renewed laughter.) The National Church, indeed—again I would restrain any warmth of speech or any single word that would be wanting in respect or kindness personally to the clergy; I only speak of the institution itself—the National Church has no claim whatever to the name. ("Hear, hear," and applause.) It is un-English in its quantity, in its quality, and in its tendency. It is not the National Church of England as to its quantity. It does not embrace Scotland; it does not embrace Ireland; it does not embrace Wales; and it only embraces one-half of the English population. (Hear, hear.) It is not national in its quality, partly through the fault of a lack of pluck thirty years ago. A system of subscription has been allowed to come into force which is demoralising the country. It is contrary to everything that is peculiar and characteristic of the English nation; and it is un-English in its tendency, for if one thing can be substantiated as absolutely true in the present day, it is that the training of the English Church is leading men gradually towards Rome—(Hear, hear)—and Rome will poison our morality, our theology, and our homes; and therefore the National Church, so-called, ought to abandon the name, and gladly look forward to the time when all Englishmen, being on a level before the law, shall have no crotchets left because these unwholesome differences have been removed, and shall open their hearts and clasp hands together because of their common faith in that Saviour who died that He might draw with a common love all men unto Him. (Loud and prolonged applause.)

The Rev. Dr. Morton Brown then pronounced the benediction, and the meeting separated.

The *Contemporary Review* for November will contain the following articles, among others:—"The War Power," by Mr. F. W. Newman; "The Resurrection of Christ," a "New Revelation" in reply to Mr. Matthew Arnold, by Canon Westcott; "Sciences or Languages," *apropos* of the Civil Service Examination Schemes, by Professor A. Bain; and "The Russo-Turkish War contrasted with the American Civil War," by Mr. Goldwin Smith.

Mr. George MacDonald has left London for Italy, where he will spend at least a part of the winter. He has on hand at least his usual share of literary work, and among it what will probably prove to be a work of fiction not less important than the "Marquis of Lossie."

It is a remarkable coincidence that the storm of 1859, which wrecked the Royal Charter on the coast of North Wales, took place on the same date, viz., Oct. 15, as the hurricane which has just caused such widespread damage.

Epitome of News.

The Queen returned to Balmoral Castle from Glassalt Shiel on Friday morning.

On Sunday morning Her Royal Highness the Princess of Wales drove to Balmoral, and attended Divine service in the Castle, along with Her Majesty, the Princess Beatrice, Prince Leopold, and the ladies and gentlemen of the Court. The Rev. A. Campbell, minister of the parish, officiated. None of the royal family attended public worship in Crathie parish church.

The Prince of Wales has been to Dartmouth, where he has left his sons on board the training-ship Britannia.

The Prince of Wales is now at Newmarket on racing business.

It is stated from Abergeldie that there is no abatement of the typhoid fever from which Miss Knollys is suffering. The disease is, in fact, running its usual course. The Princess of Wales, who constantly visits the sick-room, will remain at Abergeldie until the illness of Miss Knollys takes a favourable turn.

The Duchess of Edinburgh arrived yesterday at Berlin. Her Royal Highness left to-day for Marseilles.

Lord Beaconsfield has left Woburn Abbey for Brighton.

Lord Justice Amphlett has, it is stated, abandoned his intention of resuming his official duties at the November sittings, and resigned his position as a Justice of Appeal. His lordship was appointed a Baron of the Court of Exchequer in January, 1875. It is reported that Sir James Hannen, the President of the Probate, Divorce, and Admiralty Division, will succeed Lord Justice Amphlett in the Court of Appeal; and that Baron Huddleston will be transferred to the Probate Division.

Mr. Gladstone is now in Ireland on a visit to Lord Meath. He visited Christ Church Cathedral, Dublin, on Saturday, and afterwards paid a visit to the Lord Lieutenant at the Vice-Regal Lodge, where he stayed to luncheon. On Sunday the right hon. gentleman attended Divine service in St. Patrick's Cathedral. He is expected to visit Earl Fitzwilliam, Lord Powerscourt, and the Duke of Leinster.

Mr. Gladstone, accompanied by Mrs. and Miss Gladstone, visited Trinity College, Dublin, on Monday. He was warmly welcomed by the students, and, in response to a general request, made a brief speech, in which he dwelt upon the great intellectual merit of the college. Mr. Gladstone and party were entertained at luncheon by the Provost.

It is stated that the arrangements for the forthcoming Liberal demonstration at Edinburgh on the 6th of November, at which the Marquis of Hartington is to be present, are nearly completed. The proceedings will commence in the afternoon with a meeting of the council of the two general associations and of members of the general committee, who will number about 500, deputations being also present from local associations throughout the country. Short addresses will be presented to Lord Hartington by the deputations, to all of which his lordship is expected to reply in one brief speech. In the evening the general meeting of the association will be held in the Music Hall. Admission will be by ticket. Lord Rosebery, as president of the association, is to take the chair. Proceedings will take the shape of moving and seconding some two or three resolutions, to the first of which, as making reference to his own position in the Liberal party, Lord Hartington will reply.

At a special meeting of the Glasgow Town Council on Thursday, the Lord Provost moved that the freedom of the city be conferred upon Lord Hartington upon his visit to Glasgow next month. The expression as to the leadership of the Liberal party occurring in the motion led to a sharp debate. One member said he had never heard of Lord Hartington. The objectionable expression was removed, and the motion carried, three members only objecting.

It is announced that a marriage will take place early in the ensuing year between the Lord Mayor of London, Sir Thomas White, and Miss Florence Simpson.

Mademoiselle Titiens has left 30,000*l.* to her sister, Mrs Croix, with reversion to her two nieces, one of whom is married.

The Right Hon. John Bright has consented to preside over a meeting at Rochdale on the evening of Nov. 7, at which Mr. Joseph Chamberlain, M.P., will deliver a speech on Liberal organisation and other topics.

It is stated that Cardinal Manning being unable to be present at the marriage of the Duke of Norfolk next month on account of his call to Rome, Monsignor Capel will tie the nuptial knot. The ceremony will surpass anything of the kind seen in England since the Reformation, and it is expected that the Pope will specially delegate an ecclesiastic to bestow the Pontifical blessing.

The Great Northern and Midland Railway Companies have entered into negotiations with the Board of the Manchester, Sheffield, and Lincolnshire Railway Company for the joint acquisition of the undertaking of that company.

On Friday afternoon Arthur Orton, the Tichborne Claimant, was conveyed from Dartmoor to the Portland convict establishment. Amongst other criminals now at Portland is Richard Banner Oakley, late of the Co-operative Credit Bank. Orton is said to be looking well, and is to be employed in tailoring.

Speaking at Liverpool, on Saturday, Sir Sydney Waterlow said that the great trade guilds of the City Companies of London had determined to devote some 12,000*l.*, or 15,000*l.* a-year of their incomes to the promotion of technical teaching.

The Recorder of Dublin announced in his court on Friday that having regard to the local prevalence of drinking habits and the necessity of restraining them, he will not grant any new licences.

A man named Farrell, aged sixty-five, was found dead in his bed in Dublin on Monday. In a drawer in his room were found 82*l.* in gold, and deposits for shares in railway and mining companies to the amount of 17,755*l.*

A bloater merchant at Lowestoft, with the extraordinary name of Zaphnath-paaneah Isaiah Obed-edom Nicodemus Francis Edward Clarke, has been poisoned by taking a lotion in mistake for a draught.

A rather startling statement was made by the medical officer at the last meeting of the Wednesbury Local Board. It was to the effect that he had made a calculation for the past six years of the deaths from various causes of infants under one month, and he found that more than 53 per cent. of the total deaths in Wednesbury during that period was due to the sacrifice of infant life.

Mr. Fawcett, M.P., Professor of Political Economy in the University of Cambridge, commenced, on Saturday afternoon, in the Arts' Schools there, a series of lectures on "Free Trade and Protection," with special reference to the causes which, since the introduction of Free Trade in England, have retarded its progress in other countries.

An aeronaut named Foster, of Derby, lost his life on Saturday in the neighbourhood of Worksop. He had ascended in a balloon at Eckington, where there were public rejoicings on the opening of a new market, and while passing over Carlton-in-Lindrick, was thrown out of the car and instantly killed.

A shocking double murder was perpetrated on Saturday at Wymondham, a market town, near Norwich, by a blacksmith, his victims being a fellow-workman and his master—the latter a man seventy years of age.

Mail steamers arriving at Liverpool from New York report the prevalence of strong easterly gales in the Atlantic, and, as a consequence, much impediment was occasioned to both steam and sailing navigation. Shortly after the American shores were left, strong winds were encountered, which increased, as the vessels approached mid-Atlantic, into terrific gales, continuing with very little moderation until the Irish coast was sighted.

At 8.50 on Thursday night a Midland passenger-train, from Northampton, came into collision at Blisworth Junction, near the first-named place, on the line to Wellingborough, with a heavy London and North-Western ballast-train. The first carriage was completely smashed. Superintendent Pool, of the Wellingborough Police, was killed on the spot; Constable Barrett expired yesterday from injuries received, and Mr. Letherland, proprietor of the *Wellingborough News*, lies in a critical state, with a fractured spine. Seven other injured persons are at Northampton Infirmary, and three were removed to the Angel Hotel. Many of the persons in the train were returning from Northampton Quarter Sessions.

The *School Guardian* announces that the arrangements are now complete for the establishment of a new Training College for Mistresses, under the auspices of the National Society and the Society for Promoting Christian Knowledge. Two spacious houses have been obtained at Tottenham, which will be opened in January next, with accommodation for forty students.

The spirit traders of Tipperary, numbering 103, have agreed to aid the Sunday closing movement by taking out six-day licences.

The trial of the detectives and Mr. Froggatt, solicitor, is expected to commence at the Old Bailey to-day.

Mr. Macdonald, M.P., stated in examination before the Royal Commission at Glasgow on Saturday, that it was untrue that the large consumption of drink was due to increased drunkenness among the working classes. On the contrary, drunkenness was decreasing among them, and the consumption of liquor was increasing among the middle class. He thought grocers' licences should be abolished, as they facilitated drinking amongst women.

A terrible colliery accident, the most deplorable that has occurred in Scotland, took place on Monday morning at Nos. 2 and 3 Pits, Dixon's Colliery, High Blantyre, near Glasgow. No gas was discovered in the workings when the men descended and resumed their daily avocations. About three hours after (8.45 a.m.) an explosion was heard, and was followed by a rush of flame and wreckage from No. 3 Pit. Among the last was a man's leg. The partial restoration of ventilation caused some delay, and when the brave bands of explorers descended they were often in great peril from choke-damp, which restricted very much their search. Several bodies were found shockingly burnt and often mangled by the violence of the explosion. There were in the pits at the time of the disaster 233 workmen. A great many of these—probably 213—have perished. Three have been taken out alive, but there is no hope that more survive, though the work of clearance is going on.

This day, a New Work by the Rev. Wm. Arthur, M.A., Author of "The Successful Merchant," "The Tongue of Fire."

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Combe Down, Union Ch. and Friends	11	6	6
Houley Congl. Ch.	11	6	6
Brickfields Church, West Ham	10	17	0
Houley Congl. Ch.	10	15	0
Beverley Indp. Ch.	10	12	6
Carmarthen, Lammas-street Welsh Indp. Church	10	10	9
Soham Congl. Ch.	10	5	0
Barking Congl. Ch.	10	0	0
Christ Church (Rev. Newman Hall), Hawkstone Hall Sunday-school	10	0	0
Port Madoc, Salem Congl. Church	10	0	0
Harrold Congl. Ch.	9	8	3
Silverdale Congl., Church, Staffs.	7	6	9
Bromley - common Sunday-school	7	4	6
Dunstable Con. Ch.	7	2	6
Bournemouth, Holdenhurst-rd., Ch.	7	1	2
Finchingfield Congl. Ch., moiety	7	0	0
Elgin Congl. Ch.	7	0	0
Wingrave, Aston Abbots, and Rawsham Congl. Chapls	7	0	0
Long Buckley Con. Church	6	15	0
Hartlepool Congl. Church	6	11	0
Egham Congl. Ch.	6	6	9
Pindlesham Bap. Ch.	6	1	0
Dobcross Congl. Sch.	6	0	0
Kenilworth, Abbey-hill Congl. Ch.	5	17	1
Wincanton Congl. Ch. and S. School	5	16	0
Coventry, West Orchard S. School	5	13	6
Frampton-on-Severn Congl Church	5	8	0
Gainsborough Con. Church	5	7	6
Pembroke, Tabernacle	5	5	0
Guernsey, S. Martin's	5	4	5
Gainford Congl. Ch.	5	2	7
Glasgow, Elgin Con. Ch. and S. School	5	0	0
Donations and Collections under £5	118	13	5

THE RECENT CHURCH CONGRESS.

The Rev. J. GUINNESS ROGERS, B.A., will deliver a LECTURE at the MEMORIAL HALL, Farringdon-street, on Friday Evening, October 26th, on

THE RECENT CHURCH CONGRESS: A Review and a Criticism.

The Chair will be taken at Half-past Seven o'clock by the Rev. HENRY ALLON, D.D.

Admission Free.

Liberation Society, 2, Serjeants' Inn, Fleet-street, E.C.

LONDON CONGREGATIONAL UNION.

Rev. ALEXANDER RALEIGH, D.D., Chairman.

The HALF-YEARLY MEETING will be held in the MEMORIAL HALL, Farringdon-street, on Tuesday, November 6, at Three o'clock.

Chairman's Address.

Conference on "The Deaconship in Free Churches."

The Rev. Edward White will introduce the subject.

ANDREW MEARNS, Secretary.

CONGREGATIONAL UNION LECTURE.

The CONGREGATIONAL UNION LECTURE for 1877 will be delivered by the Rev. E. R. Conder, M.A., on the evening of Tuesday, Oct. 23, and five following Tuesday Evenings, in the MEMORIAL HALL, Farringdon-street.

The Chair will be taken on Tuesday, 30th inst., at 7 p.m.

The following are the titles of the several prelections, with the dates of their delivery:—

II.—The Knowledge of God. Not to be delivered.
III.—The Nature of the Evidence. Not to be delivered.
IV.—Knowledge: its Nature and Validity. Not to be delivered.
V.—The Architect of the Universe. October 30.
VI.—Architectonic Unity. November 6.
VII.—The Voice from Heaven. November 13.
VIII.—Jesus. November 20.
IX.—The Voice Within. November 27.

ALEXANDER HANNAY, Secretary.

Memorial Hall, Oct. 3, 1877.

THE MEMORIAL STONE of the SCHOOLS, BRITISH WORKMAN, &c., connected with TOLMERS SQUARE CHURCH, Hampstead-road, will be laid on Wednesday, Oct. 31, 1877, at Four o'clock, by SAMUEL MORLEY, Esq., M.P.

Service in the Church at 4.30. The Rev. J. OSWALD DYKES, D.D., will give an Address. Tea at Six. Tickets, 1s. each. Public Meeting at Seven. SAMUEL MORLEY, Esq., M.P., will preside. The following have promised to be present:—Sir Thomas Chambers, Q.C., M.P.; George Williams, Esq.; Revs. J. C. Harrison, Newman Hall, LL.B., Dr. Manning, Henry Simon, Dr. Fleming, Josiah Miller (Secretary London City Mission), J. H. Wilson (Secretary of the Home Missionary Society), and others.

Tickets admitting to the Ground at Four, and to the Refreshments at Six, One Shilling each. May be had of Messrs. Brown and Bailey, Ironmongers, 50, Hampstead-road (near Tolmers-square).

ASYLUM FOR FATHERLESS CHILDREN,

Reedham, near Croydon.

The FOUNDATION STONE of the AVELING MEMORIAL CHURCH will be laid on Thursday, Nov. 1st, at One o'clock, by Mrs. SPALDING, of Ore Place, Hastings. The Address will be delivered by Sir CHARLES REED, LL.D., and the invocatory prayer offered by the Rev. A. REED, B.A., of St. Leonards.

Admission by Tickets. A Luncheon will be provided at Two o'clock. Tickets, price 2s. 6d., but Free to Subscribers to the Charity, and to Subscribers and Collectors for the Church Building Fund. Can be obtained at the Office, 6, Finsbury-place South, E.C., up to Oct. 29th.

C. E. B. REED, M.A.,
Hon. Sec. to the Church Building Fund.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS.

The HALF YEARLY GENERAL MEETING and ELECTION of this Institution will be held at the MEMORIAL HALL, Farringdon-street, on Tuesday, 30th inst., at 2 p.m.

SAMUEL MORLEY, Esq., M.P., in the Chair.

SIX BOYS to be elected.

JOSIAH VINEY, Hon. Sec.

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We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

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*** The Guinea rate can only be accorded to Annual Subscribers, but may commence at any date.

TO CORRESPONDENTS.

"Amicus Usque ad Aras." Crowded out this week.

The Nonconformist.

WEDNESDAY, OCTOBER 24, 1877.

SUMMARY.

The war news of the week mainly relates to the recent crushing defeat of Mukhtar Pasha at Aladja Dagh, in the neighbourhood of Kars, the importance of which is not materially diminished by the details which have come to hand. The Russian victory was mainly owing to the superior skill shown by their generals, and the heavy reinforcements, which gave them a great preponderance over their foes. The greater part of the Turkish army was broken up by this catastrophe, and the loss of artillery, nearly forty pieces, was especially serious. The fortress of Kars itself is now completely blockaded, and an assault is expected. Mukhtar Pasha is collecting the scattered remnants of his forces at Yenikoi, near the Soghanli Dagh, and awaits the arrival of reinforcements which have been sent by way of Trebizonde. The Russians, meanwhile, threaten an advance upon Erzeroum, which is for the present almost denuded of troops, while General Tergukasoff is following up Ismail Pasha, in his retreat from Russian territory, in order to prevent his junction with the Turkish general-in-chief. The advent of winter weather would put an end to the aggressive movements of General Loris Melikoff, except the siege of Kars; but at present the weather allows of operations in the field. Whether the Russians can strike further blows at the discomfited Turks before they are reinforced remains to be seen.

In Bulgaria the weather, after the continuous rains which have been so prolific of disease and suffering in the Russian lines, and have retarded active operations, is again comparatively fine. Suleiman Pasha, who a week ago was seeking out the army of the Czarewitch with a view to a general engagement, has now definitely retired behind the strong defences of Rasgrad, a movement hastened by the threatening attitude of General Zimmerman in the Dobrudscha, who had begun to threaten his communications with Varna. The Turkish general now remains on the defensive, and pursues the tactics for which Mehemet Ali was cashiered. In his new position he shows a front to both the Czarewitch and General Zimmermann, but leaves Rustchuk and Silistria to the chance of being besieged. Osman Pasha has now no present hope of co-operation from Suleiman Pasha. His troops have repulsed with a loss of about a thousand men the assault of the Roumanians on the redoubt near the Gravitza redoubt; and this heavy loss of life has caused a fresh outburst of discontent among the subjects of Prince Charles, who object to their country fighting the battles of Russia. The military problem at Plevna remains as insoluble as ever. While General Todleben is constructing his entrenchments around it, Osman Pasha is making interior defences. He is, moreover, sending away superfluous men from his fortified position in order to husband his provisions, and has despatched all his wounded to Sofia. His retention of Plevna has become a question of supplies. At present Chefket Pasha has been able to beat off Russian detachments and keep open the road to Sofia, whence the successive convoys are despatched. But bodies of Muscovite troops are now being massed in the rear of Plevna, including 13,000 rifle-armed cavalry under General Gourko. It is a question of superior forces, strong defences, and of open weather. An early winter in Bulgaria would probably make Osman Pasha's position safe till the return of spring.

Turkey is not so much fighting for existence as for Empire—for the right of the Pashas to do as they please with the subject populations. The Porte is as intent as ever in refusing any concession to Montenegro, and in granting nothing to the Servians. As is well-known, the little kingdom of Greece, like Servia, has been arming, so as to be prepared for eventualities. Its policy is not a simple one. The Greeks covet the bordering provinces, Turkish only in name, which are inhabited by people of the same race and language as themselves, and they do not wish the Slavs to grasp the greater part of the European dominions of the Sultan, should the Moslems be worsted in the field. The Porte being unable to spare regular troops to occupy Thessaly and Epirus, sends a horde of ruffians, far worse than cholera or pestilence, to harass and terrify the Sultan's subjects in Thessaly, who have done nothing to deserve this dreadful infliction. Thus writes the special correspondent of the *Daily News* at Athens:—

> The Sultan's brave irregulars have robbed and murdered with their habitual vigour. Villages have been held to ransom, as though the Bashi-Bazouks were in a newly-conquered country; men have been shot down like dogs for trying to snatch their nearest and dearest ones from what would justify homicide in quiet, law-abiding, England. The cry of despair has gone up from many a Thessalian homestead since our smug English legislators retired to their country houses for this present autumn season. It is not of an old story that I speak, but of new and heinous crimes committed since Lord Derby asked explanations of Greece for putting her house in order. At this very moment the Bashi-Bazouks may be repeating what they did last week and the week before. At this very moment fresh victims are probably being offered up at the shrine of Ottoman integrity, for we hear of no punishment for the guilty, of no efforts by those in power to check the cruelty of their subordinates. Unpunished and unchecked the wild irregulars in Thessaly are ruining the peaceful inhabitants as fast as they can.

It seems that the Greeks are arming because they cannot view these outrages unmoved; and for that they are sternly rebuked by our Foreign Minister! For these brutalities the Turkish Pashas are directly responsible—the ruffians having been sent by them to act as they are doing. This is no exception, but the settled policy of the Ottoman Government; and we commend these facts to the consideration of Englishmen who espouse their cause, and are nursing the delusion that the Turks are simply carrying on a war of self-defence.

Since the Republican victory in the French elections of Sunday week, there has been a plentiful crop of rumours, amid which the fact comes out that the De Broglie Cabinet will retain office till after November 4, when the departmental elections take place, and when M. de Fourtou will strain every nerve to win a victory. There has been much talk of compromise and conciliation. Is it not too late? Marshal MacMahon has pledged himself not only to his Ministers, but to thousands of officials who have been appointed to carry out the work of the Minister of the Intérior. The most moderate of Republican statesmen would decline office unless he had the power to dismiss these functionaries; to which, we imagine, the President will never consent. Then the meeting of the Chamber of Deputies will be the signal for such scandalous revelations of terrorism and corruption on the part of M. de Fourtou as France has not known since the days of the Empire. In fact, the position of the Marshal and his advisers is as desperate as that of conspirators who have cut off all means of retreat. It is easy, therefore, to give credence to the report that when the Parliament meets the Government will ask from the Senate a vote of confidence, taking measures meanwhile to procure a majority. The subsequent vote of censure by the Deputies will be disregarded, and, armed with the sanction of the Senate, the Government, before the verification of the election returns, will demand that the Budget be forthwith discussed, and, on refusal, again prorogue the Chamber, have recourse to another election, and spend the revenues at their will, looking to the next Chamber for indemnity. The proclamation of the state of siege and the pressure of M. de Fourtou greatly increased would, it is thought, secure a majority sufficient to destroy the Republic. It might be thought that honourable-minded Conservatives in France would shrink from such criminal acts. But it is evident that the Marshal and all his tools—or, rather, deceivers—will be irretrievably ruined in reputation unless very violent measures are taken to gag the real opinions of the nation, and we fear nothing will deter the conspirators from such extremities but the prospect of another war with Germany.

Space will not allow adequate comment upon the most notable domestic events of the week. Foremost amongst these is the appalling colliery explosion at Blantyre, near Glasgow, by which, on Friday last, more than 200 miners were entombed in the bowels of the earth, from which only two or three, after the immediate escape of about a score who were near the surface, have been rescued alive. It is believed that for the most part death was instantaneous. —The Cleopatra Needle, encased in its iron cylinder, has been found drifting in the Bay of Biscay by a Middlesbrough steamer, and safely towed into Ferrol. No doubt a heavy salvage will be demanded, and there is reason to hope that this interesting monument will be eventually got safely into the Thames, and set up in Parliament-square.

THE CRISIS IN FRANCE.

The conflict of political forces in France, though carried on with a quietness and self-control altogether unprecedented in that country, shows signs of a growing intensity which has in it all the elements of serious danger. The attitude of the Marshal and his Ministry, notwithstanding their defeat at the poll, is still proud and defiant, while the temper of the Republicans is increasingly confident, and shows little disposition to tolerate personal government. The policy of the successful party is comparatively easy to understand. Their success is modified by a diminution of the majority they formerly possessed in the Chamber of Deputies; and though this is more than accounted for by the extraordinary pressure used on behalf of the Government, it is a reminder of the necessity for patience and wisdom. But for the present M. Gambetta and his followers show no lack of either quality. To all appearance they will persevere, through every provocation, in the constitutional course they have hitherto adopted. Their majority, though diminished, is still above a hundred, and it is not likely to be much altered at the second ballots yet to be taken in some constituencies. This is quite sufficient to resist all efforts to carry on the Government with the present Ministry. If need be, the strong step of refusing supplies will probably be taken; and if so, it is difficult to see how Marshal MacMahon can escape Gambetta's alternative of submission or resignation.

The policy of the Marshal and his advisers, on the other hand, is much more perplexing. There is no sign up to this day of concession on their part to the popular will; and it is difficult to conjecture on what they rely to support their obstinacy. Do they dispute the issue of the elections? They might as well dispute the multiplication table. Do they imagine that they can cajole or force a hostile Chamber to vote according to their dictates? Surely they know their countrymen too well for that. Will they imitate the Prussian tyranny of twenty-five years ago, and collect taxes against the express decision of the popular representatives? This would be a *coup d'état*, and requires a stronger hand than that of a general who has risen on the ruin of his country's armies. Some will have it that the Marshal hopes to find a compliant instrument in the Senate, and meditates another dissolution. But to what end? Even if he succeeded in repeating at the new elections the poor gains he has made in these, it would require ten or a dozen dissolutions to remodel the Assembly according to his wishes. Again, it is suggested that the Ministry have an eye to the departmental elections to take place in the coming month. If they are successful in these local contests, their machinery of centralisation would not indeed be more complete, for that is impossible —but it would be more certain and unerring in its action. And farther, as seventy-five retiring senators will leave places to be filled in January, 1879, by the municipal bodies of thirty departments, the coming elections of these municipal bodies have a special importance, of which the Ministry are supposed to be anxious to avail themselves. But after all how can subservient local councils, or the hope of remodelling the Senate after the lapse of a year, enable them to govern the nation in the teeth of a hostile Chamber? On the whole, the difficulty of attributing any rational and constitutional policy to the present Executive would almost justify the suspicion that some open treason is contemplated against the manifest popular will.

When, however, it is borne in mind that the "Septennate" comes to an end in 1880, a new light is thrown upon the policy of both parties.

According to the arrangement made four years ago, the constitution will then be open to revision, and an opportunity pregnant with the most momentous issues will be given to that party which happens then to command the bureaucratic machinery of government. The power of this machinery has been temporarily discredited by its failure at the recent elections. But that failure is exceptional, and to do the Marshal-President justice, it may be attributed to the comparative scrupulosity with which it has been used. A Napoleon, for instance, never fails in a *plébiscite*, when he is determined to succeed. This bureaucratic system, which brings every departmental council, and every mairie, and every court of justice—nay, every college and school, as directly under the control of the Executive, as each fibre of voluntary muscle in the body is under the direction of the brain, makes it indeed a matter of comparative indifference what form of constitution may be nominally adopted. Whether under an Empire, a Monarchy, or a Republic, the centralised executive machinery is always worked in the same way, and uniformly excludes anything which English people would recognise as constitutional or municipal freedom. In fact, under such a system it passes our comprehension how people can care at all whether they are ruled by a National Assembly, or by a Napoleon, or by a Henri Cinq. The only difference that the people feel is that of the foreign policy adopted; and even as to this no system can be relied upon. But as a matter of fact the people of France care a great deal about names. They cannot comprehend a state of things in which every man does pretty much what is right in his own eyes, while the "gracious commands" of the monarch are spoken of with polite solemnity as the supreme law of every patriotic heart. No; they prefer the grand theory of a Republic and the equality of citizens, even while the Republic means the master of thirty legions, and equality consists in equal subjection to a despotic and intolerant bureaucracy. Therefore they will fight for a name; and as the executive machinery enables the Republican to fight with the mailed hand of despotism, he will manœuvre patiently to get possession of it. For the same reason Napoleonists, Royalists, and Legitimists, are equally anxious to finger the central lever that moves the whole national machinery. Hence the apparent irrationally obstinacy that is shown just now. The so-called Conservative Ministry cannot rule, but it can interpose obstacles and manœuvre away the time in the hope that somehow they may retain command of the bureaucracy till 1880.

AMERICAN NOTES.

(From our own Correspondent.)

New York, Oct. 9, 1877.

The various churches in New York and in other large cities of the United States are beginning their winter work after the somewhat prolonged vacation which is taken during the hot season. In some places not a few of the churches are closed for eight or ten weeks; the skeleton congregations that remain uniting together during the period, and the respective ministers arranging to take the services among themselves. The dormant season has now passed away, and all the leading clergymen have returned. On the first Sunday in October Dr. John Hall again occupied his pulpit in the magnificent church which has been reared for him in the Fifth-avenue of New York, and he received quite an ovation from a crowded assembly. Henry Ward Beecher also preached in Brooklyn for the first time after his two weeks' holiday, and Plymouth Church was crowded to its utmost capacity, while hundreds were unable to obtain even standing room. The newspapers are again made the vehicles every Saturday for numerous announcements of services for the following day; the subjects of the discourses being commonly announced. Thus the *New York Herald* and the *New York Times* of Saturday last both contained two columns of such notifications. The names of some of the churches strike a stranger as being odd. There is the Church of the Incarnation, the Church of the Redeemer, the Church of the Strangers, the Church of Sea and Land, Calvary Church, the Church of the Mediation, and a host of others. It must be borne in mind that in this country all ecclesiastical bodies stand on a perfect equality in the eyes of the law, and there is no special prestige attaching to any one denomination, although the Protestant Episcopal Church may be regarded as the fashionable one of America. It is not the most numerous, or the wealthiest, or the most active; but, as in England, its ritual and its usages are suited to all who are addicted to ease and formality in matters of religion. There are in the Episcopal Church many earnest, good men, but there is a large and powerful Ritualistic element, which, in the opinion of many, constitutes a majority. The Triennial Convention of this Church is at present being held in Boston, and an effort is being made by the Evangelical section to procure the omission of the word "regenerate" from the declaration made by clergymen in the Baptismal Service. Some are in the habit of omitting it on their own responsibility, but many who would like to do so shrink from violating the law of the Church. There is not, however, any probability of the concession being granted by the Convention, where the High-Church party predominates; especially since the Reformed Episcopal Church has been formed by the secession of those who are opposed to sacerdotalism and sacramentarianism. On the other side, there is a determined effort to get rid of the word "Protestant," and to alter the designation to "the American Episcopal Church." Some of the American bishops who have visited England, and have been somewhat lionised there, have returned to their dioceses with inflated notions of the episcopal office, and have provoked criticism by the views which they have propounded. It will be curious to observe the developments of priestism in this country.

The most numerous religious body in the United States is the Methodist Episcopal Church. It is at present divided into North and South, the result of the Civil War, when the question of secession so strongly agitated men's minds; but there is a prospect of the two great sections being again united. The body is analagous to the Wesleyan Methodists at home, for the bishops are in reality presiding and ordaining elders. Next in order come the Baptists, who are exceedingly numerous, but nearly all their churches rigidly practice close communion, and seem to glory in their exclusiveness. The Presbyterians rank next, and the hope is cherished among them that ere long the various branches of this great family will be united in one powerful organisation. One difficulty is presented by the enormous property held by the Dutch Reformed Church in some of the older towns, where land has largely increased in value with the lapse of time. Congregationalism is strongest in New England and in the West. In New York it ranks very low; Dr. W. M. Taylor's Broadway Tabernacle being, indeed, almost the only influential church in the city itself. Brooklyn boasts of a number among its 240 or 250 churches, but the class of population is different from that of New York, where there are not many of the middle-class. The Rev. Llewelyn D. Bevan has developed into a thorough Presbyterian, since his induction into the Brick Church, so long associated with the name of Dr. Gardiner Spring, who was its pastor for sixty-two years. The church had greatly declined, and the building was nearly empty, although the families remaining were wealthy and influential. Mr. Bevan is much respected, and seems to be quite at home in New York, but he has not yet taken the position which some of his friends anticipated, and the Brick Church is still at an enormous distance from Dr. John Hall's in point of influence. Dr. Hall is a power in the city; his oratorical abilities, his administrative capacity, his common-sense, and his high personal character,-all conspiring to raise him to the very summit among preachers and pastors.

It is impossible, however, not to feel that there is a feverish restlessness in the religious life of America in general, and of New York in particular. The spirit that dominates the Press, and that appears so much in business, has affected the various churches. Dr. de Witt Talmage's sermons are but exaggerated forms of what is common here. A stranger is struck by the absence of repose, by the apparent want of devoutness, by the ornate and gaudy decoration of many of the church edifices, by the florid music and mighty organs, and by the turgid and bombastic eloquence of some of the sermons and even of the prayers "A live prayer meeting" is a common phrase; by which is meant something short, sharp, emphatic, pointed, and electric. "Brother A" is asked to lead the exercises for two minutes, or for half-a-minute. Almost before he has finished, a verse of a lively hymn is started, and ere its closing notes are heard, there is another brief prayer, or exhortation. It would seem as if here the kingdom of heaven were only to be taken by violence, and the impression is conveyed, that if the Almighty is otherwise occupied, the suppliants have not time to wait. Even the renowned Fulton-street daily prayer meeting, which has just celebrated its twentieth anniversary, jars in this respect on the insular prejudices and susceptibilities of an English beholder. Probably the difference is more apparent than real, and it may arise from diversity of habits; but, at first, it seems strange and incongruous.

At the same time, it would be grossly unjust to fail to recognise and to do homage to the zeal and liberality displayed in many and diversified ways. All the religious and philanthropic institutions which are the glory of England have their efficient counterparts in the United States. Missionary and educational efforts abound among the ignorant, the poor, and the degraded. The Young Men's Christian Associations are potent auxiliaries in the war that is constantly being waged against sin and misery. In the larger cities these associations number their members by thousands, and have spacious halls with necessary adjuncts for social and educational purposes. The members specially care for the temporal and spiritual welfare of their own class; but, in addition, they engage in various works of beneficence and mercy. The churches have their respective organisations for ameliorating temporal distress, for ministering to sick children, for instructing women and girls in household duties, and for diffusing around the light of the Gospel. It is not uncommon to find eminent senators, lawyers, and statesmen engaged in the work of conducting Bible-classes, and taking an active part in the conduct of the great religious societies. These vie with similar institutions in England in the amount of support which they elicit, and in the wide range of their work. The American Bible Society has the whole of the United States for the base of its operations, and has sent forth hundreds of editions of the Scriptures in the languages and dialects of heathendom. The various Freedmen's Aid Societies in connection with the churches are doing good work. The American Tract Society will compare favourably with its ally in London for the number, the variety, and the importance of its issues. American Congregationalists have a Home Missionary Society whose income and sphere of work far transcend those of the society in England. All the religious bodies seem to be awake to a sense of duty and responsibility with regard to domestic and foreign missionary enterprise. In addition to all this, there are special institutions for the care of the insane, of the blind, of the deaf and dumb, of inebriates, of orphans, and of other classes who have a claim upon pity and help. Hitherto, the question of pauperism has not arisen, and even now it is of minor importance; although, for some months past, the number of unemployed in New York has caused some difficulty and embarrassment. The recent railway strikes also revealed the existence of a dangerous class of loafers, rowdies, and vagabonds, who prefer idleness and violence to honest labour. But the common-sense and the love of order among the general population sufficed to repress this without the costly luxury of a standing army. In visiting different cities, the traveller cannot help being struck with the absence of that squalor and misery which are to be found so largely in England and on the continent of Europe. Speaking generally, there are work and a livelihood for all, and none who know America can doubt its recuperative power. The abundant harvest of this year will be a blessing to it and to other countries.

Last week the annual meetings of the American Board of Foreign Missions was held in Providence, Rhode Island. This is the great yearly moveable festival of American Congregationalists, into whose hands the management has drifted by the force of circumstances, just as is the case in England with the London Missionary Society. But there is nothing in the old country to compare with the American gatherings. They extend over four days, commencing on Tuesday afternoon, and ending on Friday. In this case the preliminary business meeting was held on the Tuesday, followed by a sermon in the evening by Professor Fairchild, of Oberlin. Then on Wednesday and Thursday there were early prayer-meetings at half-past eight, and three sermons on each day of about three hours each. Papers were read, reports were presented, elaborate addresses were given, interspersed with singing and prayer, and the interest and attention of the crowded audience of nearly 4,000 people were sustained throughout. Each evening there were overflow meetings in adjacent churches, and the enthusiasm evoked has no parallel in England. The receptive powers of American audiences are simply marvellous, and a stranger is filled with astonishment as he considers the amount of platform and pulpit pabulum which they will receive. It may be a question how far this is assimilated, just as it is how far the heterogeneous mixtures can be assimilated, which most Americans

precipitate into their digestive apparatus at every meal. The word "precipitate" is used advisedly, because of the marvellous rapidity with which the food is caused to disappear. In like manner, judging from the gathering of the American Board of Foreign Missions, the Christian public seem to have a ravenous and an insatiable appetite for reports and speeches. On these great field-days the adherents of the society come from all quarters, and are hospitably entertained during their stay. Altogether, it is a noble sight, and a powerful stimulus is given to missionary enterprise. The American Board, like nearly all the religious and philanthropic institutions in the United States, has been suffering from the commercial depression of the last two or three years, and at last week's meetings a deficiency was reported of 9,600*l*. In the course of a very few minutes the whole sum was raised. The society carries on important and successful work in the East Indies, China, Japan, Turkey, Austria, and among the Zulus and the Dacota Indians, and is in friendly accord with all other evangelical missionary societies.

CONFERENCE AT WYCLIFFE CONGREGATIONAL CHURCH, LEICESTER.

A public conference "of those feeling that agreement in theological opinion can no longer be held to be essential to religious communion," was held in the Wycliffe Congregational Church, Leicester, on Tuesday evening, Oct. 16th. There was a large attendance of ministers and laymen—the majority apparently being members of the Congregational Union who did not sympathise with the object of the meeting. The circular stated that during the May meetings of the Congregational Union, an informal gathering took place of a few friends anxious for the promotion of spiritual religion, but not satisfied with its supposed dependence on disputed questions of theology. At that meeting there was a general agreement that a public conference should be held of "those who value spiritual religion, and who are in sympathy with the principle that religious communion is not dependent on agreement in theological, critical, or historical opinion." It was clearly understood that presence at such a conference should not be supposed to commit any one positively or negatively to more than is here stated. The Rev. Mark Wilks, of Holloway, presided. The proceedings commenced by singing a hymn, after which the Rev. J. Hunter, of York, read portions of Scripture, and offered prayer.

The Chairman (the Rev. Mark Wilks), in his opening remarks, said that he willingly and cheerfully undertook the duties of the office he filled, and that as willingly, though not quite so cheerfully, he accepted all the responsibilities belonging to it. He then explained that the conference was called, not in any manner of rivalry with other meetings, or in a spirit of hostility to the Congregational Union. He was personally too much attached to the secretary of the Union to embarrass him in his work, and he valued too highly the work of the Union itself to seek to hinder it. The object of the conference was in the interest of pure, simple, and spiritual religion. He then proceeded to sketch the prevalent condition of theological opinion and thought, contending that people generally were either indifferent to theology, as compared with their interest in religion; or were in serious doubt as to the truth of the theological doctrines to which they nevertheless might give a formal answer; or further, had arrived at the conclusion that popular theology was absolutely false. This state of things existed in the churches, both Established and Free, and probably the class which was most concerned in this state of theological opinion was the least aware of its significance—that is to say, the clergy and teachers of the people. This conference had been called to inquire what, under the circumstances, should be the relation between theology and religion. Those had been invited who were in substantial agreement on the principle that religious communion is independent of intellectual identity. It was unnecessary to invite those who did not hold that principle, since they opposed all changes of theological opinion as unscriptural. But he appealed to those who, like himself, believed that as surely as the day had gone past when faith could rest upon an infallible Church, so had the time come when it would be impossible to rest upon an infallible book. There were two maxims current among Protestant Christians—"The right of private judgment belongs to every man," and "Christianity is a life and not a system of belief." He wished to know whether these maxims might be applied without limit. Were there some questions so sacred that they must be withdrawn from the exercise of private judgment? Was it true that the life could be independent of all beliefs save those moral principles which regulate conduct and tend to form a holy character? To put a concrete case, would these maxims cover the denial of all miraculous intervention in the history of mankind? Or, again, would they allow a man to remain in communion with a church which adopts them, who notably, undisguisedly, held that the physical resurrection of Jesus as narrated in the Gospels was unhistorical? These were some of the questions which he, at least, desired to have answered. Mr. Wilks then read a portion of the circular calling the conference together, explaining that there were various forms of opinion represented on the platform, and he stated that no one was committed by joining the conference to more than the principle that "religious communion is not dependent on agreement in theological, critical, or historical opinions." (Cheers.)

Mr. J. Allanson Picton, M.A., being called upon by the chairman, then read a paper on "Some Relations of Theology to Religion." Its object apparently was to show that while theology has always been of practical importance to religion, the same office has, at different stages of human progress, been performed by various theologies; and that experience does not justify us in insisting upon any one set of theological opinions as necessary to spiritual life. Mr. Picton began by observing that theology may be regarded as the science of supreme and everlasting being, under whatever name this latter may be recognised; and that religion is properly that which binds a man in conscience to do right. The connection between these two things becomes apparent only when we apprehend in our own experience the nature of the ultimate sanction under which the conscience feels bound. Mr. Picton defined this sanction to be in the last result, "an emotional realisation of the mathematical axiom that the whole is greater than the part." He illustrated this point by the awakening of a child's conscience in family life, and by the uncomplaining devotion with which a mere savage will give up his life for the defence of his tribe. He pointed out that as a general rule the effect on conscience becomes weaker, just in proportion as our conception of the totality to which we belong is expanded. The savage will die for his tribe, but not for the human race. There was, however, an exception to this rule. The powers of nature, sunshine and storm, wind and sea, and the like, appealed directly to every soul, exciting wonder or impressing fear; and such effects were traced to a vague sense of some universal and everlasting power, both in and behind every mysterious object of creation. Mr. Picton argued that this sense of natural awe was really a feeling, however dim and confused, of a "Divine totality of Being," of which we are but insignificant parts, and to which the individual will feels that it must bend. The epithet "Divine" was justified by the attributes of spontaneity, order, progress, and providence, manifested by the universe. Here, then, was the general relation of theology to religion. Religion binds the conscience by a sense of rightful subordination to the Divine whole, of which we are but parts; and in support of this conception St. Paul's words were quoted, "In Him we live, and move, and have our being." On the other hand, it was the office of theology so to present the idea of the Supreme and Everlasting Being, as to arouse, quicken, and develop the binding element in religion. But that idea being infinite, the office of theology could only be approximately and imperfectly performed, and was capable of indefinitely numerous modifications. From this point Mr. Picton went on to specify three particular illustrations of this general relation of theology to religion. In the first place, theology revealed religion to itself. Religion was older than theology, but without the latter religion never could have known itself. This was illustrated from the lowest beginnings of theology in fetishism. The savage mind, impressed with vague awe by the vastness of the world, discharged all its capacity for worship on some special form in which the mystery of eternal power was brought home to it, as, for instance, a tree blasted by lightning, or a hill that attracted fruitful clouds around it. Afterwards a human personality was conceived behind each instance of mysterious energy; and, again, in monotheism, all these personalities were gathered up into One. In every stage, however, one chief office of theology was to bring out the latent consciousness of subordination to supreme and everlasting being. And, it was urged, a pre-eminent instance of this action was to be found in the sacred fire that consumes the Christian soul in the spiritual vision of Christ. The next relation of theology to religion touched upon was that of a power of inspiration. And it was shown how the passion of devotion has been and is kindled by very different theologies—illustrations being drawn from Romish saint-worship, from St. Francis Xavier, and from Evangelical fervour. The third relation treated of was the office of theology in defining the object of worship. This was regarded as of a more doubtful value, because in such regions exact definition is really impossible, and the straining after it only sophisticates the simplicity of devotion. People should be satisfied with their theology if it purified and elevated their hearts. A system of theology, hammered out by the intellect like a coat of mail for controversial conflict, was but a cold garment for the heart. The Great Master touched theology lightly and with a marvellous insight into human needs. To call God "our Father" was not to define Him, and, with the doubtful exception of the words, "God is a spirit," Jesus never went farther. The ambitious intellect would not be content with the symbol of the burning bush—a universe, for every flaming with energy and for ever unconsumed—nor yet with the still small voice in the heart. It would insist on the prayer, "I beseech Thee, show me Thy glory." Happy, then, if it were stilled by the backward trailing skirts of an unutterable splendour. But it was only the true prophetic spirit which could be thus contented. Still, there was a useful office which theology might discharge in definition, though it was rather negative than positive. Thus the Romanist, bowing before the sacred Host, did well to say to himself, "It is not bread and wine I am worshipping, but a Divine presence and power"; and the fervent Evangelical believer singing, "There is a fountain filled with blood," did well to remind himself that, after all, "the blood is the life"; and the "God-intoxicated" Pantheist did well to remember that the Eternal is not stones, nor dust, nor fire—not this, nor that—but the All in All. The purpose of definition should only be a brighter revelation of religion to itself, or a stronger inspiration—never, as we value our eternal life, the narrowing of the orb of God's glory, or the exclusion of others from its pleroma. Mr. Picton concluded as follows:—

And now, if I might, I would sum up the views of the subject that have been imperfectly presented, and their bearing upon the object of this conference. Theology, which is an attempted science of the supreme and everlasting Being, has to do with religion only because that which binds us in conscience to due obedience is the instinctive feeling that we are "parts and proportions of one wondrous whole." And the office of theology is so to present the Divine totality of being as to develop this instinct into the saintly life. Theology does this partly by revealing religion to itself, partly by the inspiration that comes with a keener consciousness of the object of worship. And it may discharge a useful work by definitions that guard against superstition. But in this rapid review we have marked how, at various stages of advancement, the most dissimilar and divergent theologies accomplish the same purposes. The worship symbolised in the cross was as nobly exemplified in the life of St. Francis Xavier as in that of Wesley, and, if we understand him rightly, as much in the ministry of Buddha as of either. We ask, then, that in this creative age, when many systems are in a state of flux, and about to assume forms which no one can foresee, it may not be insisted that any one theology is necessary to religion. There have been many forms of martyrdom, but few involving more real anguish than that in which one, to whom the spirit of Jesus is eternal life, is denied the outward enjoyment of that communion he inwardly feels with all those who love the Lord Jesus Christ in sincerity. He has found recorded in the Gospel, in letters of peculiarly searching light, the lesson, revealed in all human experience, that no man liveth to himself and no man dieth to himself. He has, therefore, tried to merge all ambition and all desire for gain or pleasure in the one aim to serve his own generation by the will of God. The words of Christ, "The kingdom of God and His righteousness," sum up for him all objects of creature existence. But, rightly or wrongly, by considerations we will not discuss, lest we should seem to become intellectually his advocate, he is forced to the conclusion that stories of miracles, like the startling colours in sunset clouds, are but the common light of spiritual experience diffracted and transformed through the heavy air of the past. To conceal this conclusion from himself, or to deny it to others, would be disloyalty to that very spirit of Jesus which has become the law of his life. How can he seek the Kingdom of God and His righteousness with a lie in his right hand? But must he, then, be banished to the limbo where materialists, like unburied corpses, gird at the Elysian fields and chatter of molecules in the frosty twilight of half-knowledge? Ah! deny him not the glow of that Sun of righteousness whose healing wings are far wider than the horizons of our thought. Jesus said once of a man suspected by His disciples, "Forbid him not: for there is no man that can do a miracle in My name that can lightly speak evil of Me." But it may be said the fault of the modern interloper is not that he works unauthorised miracles, but that he denies what Jesus in these very words assumes. Be it so; but take heed lest you do far worse by denying the whole spirit in which Jesus spoke. There are two things here, the letter and the spirit. The letter is a matter of interpretation, of archæology, of argument. But the spirit expands beyond all words. It may be a responsibility—if you will, a dangerous thing—to deny the letter. But woe, woe in God's name to these who deny the spirit, for that spirit is the light of the Divine life that outrages sectarianism as it soars beyond self. And oh, Church of God! if the light that is in thee be turned to darkness, how great is that darkness! (Loud applause.)

After another hymn had been sung,

The Rev. T. Gasquoine, B.A., read a paper on "Freedom in theological thought and the spiritual life." He disclaimed any idea of personal ambition, or to interfere with such a large and unwieldy body as the Congregational Union. He thought there was quite room for marginal meetings like that to be held in connection with the Union. Among the divine revolutions of the time, had there not always been a perfect call to theological freedom? No allegiance was given to articles and creeds, and no one would be bound; they would not be bound by those "forty stroakes but one" of the Church of England—(laughter)—the namby-pamby year-books issued—(laughter)—nor to the musty trust-deeds now so happily buried in chests. (Laughter.) It was not that they were afraid of believing too much, but because they believed in an open Bible in church, open to inquiries, regardless of consequences, so long as truth might be revealed. He argued that it was their duty to readjust ancient positions, and refuse to hand down to generations to come any authoritative form or symbol. (Hear, hear.) They believed God was willing to teach each generation the way to receive His loving grace. There were many discrepancies between teaching and learning, and he pleaded for "freedom of thought on all theological questions." There were some signs sufficient to cause alarm of theological decay in the churches as in the early part of the eighteenth century, but it must be remembered that the movements of the Unitarians were very different from those of the Socinians. The march of Biblical criticism was always ready to sweep all before it, and there was more yet to

follow, and they must be prepared to find some in their churches stating that some of the records were illusions, or might not be readily scorned, but read without doing violence to the conscience. He was there to plead for the expression of "brotherhood," but he asked them to take example again from the schisms of the eighteenth century, and complained of the dividing line which was built up in that century. Let them throw light on error where they could, but let there not be any unkind insinuations; let them remember their brotherhood in Christ. The plea he made was twofold, first with regard to the Independents, to which most of them belonged. Let there be no more separation, and he believed that some of the separations of the past were now being the means to draw masses of men together again. He was quite sensible of the great dangers of this freedom in theological thought, but he pointed out that a true spiritual life was a corrective.

The paper was brought to a close soon after eight o'clock, amid some manifestations of impatience, owing to its length and lateness of the hour.

At the conclusion of Mr. Gasquoine's paper, the Chairman announced that the meeting was free to discuss the subjects brought before it.

The Rev. S. Hebditch rose and asked a series of questions, amongst which were the following:—Whether theology did not involve the belief in a personal God? Whether, because a man might doubt 1 John v. 7, he might also doubt the authenticity of St. John's Gospel? Whether the resurrection of Christ might be called in question, and what was meant by spiritual communion? He should be happy to meet a man in sympathy with the views expressed at that meeting for advice, or to sympathise with him in misfortune, but he was not prepared to recognise him as having a standing as a Christian teacher, or to admit him as a member of a church which avowed all these things. He imagined, from what they had heard that night, that the personality of God, the truth of the Gospels, and the resurrection of our Lord, were to be regarded as open questions, and that persons differing upon them were eligible to what was called religious communion. If that meant public recognition of one religious body and another that differed on all these things, that seemed to him first of all very undesirable, and, secondly, absolutely impossible. (Applause.)

The Rev. John Thomas, amid much laughter, asked to have the word "doctrine" defined; and, amid increased laughter, asked to have a definition of the phrase, "The divine totality of Being."

The Chairman remarked that they could not have a conference if that kind of thing was persevered in.

The Rev. Dr. Simon, of Spring-hill College, said that, though he did not agree with the platform of the conference, he nevertheless felt that the question proposed was one which had disturbed the churches of Germany, Holland, and Switzerland, and would have to be faced by the churches of this country, and would not be answered by a hullaballoo or roars of laughter. It was beneath their dignity as Christian ministers, and beneath the dignity of a question which affected the very life of their churches. ("Hear, hear," and applause.) He criticised in a philosophical manner the very able paper of his old friend and fellow-student, Mr. Picton, whose honesty and sincerity he profoundly respected. But he (Dr. Simon) thought it was somewhat wide of the mark. Mr. Picton had defined what his theology was, and what it had to do. But, he would ask, was the form of self-revelation which the soul presented to itself, and which teachers were to present to the soul for the sake of stimulating this spiritual life, a matter of indifference? (Hear, hear.) He appealed to the whole history of the religions of this world. It was no matter of indifference. Was it a matter of indifference whether he conceived his God to be a bundle of rags—would it have the same effect upon his spiritual life as if he conceived Him as the one who revealed Himself in Jesus Christ in Judea? Mr. Picton did not tell them so. He adduced cases, mostly within the range of Christianity, with the single exception of Buddha; but he (Dr. S.) maintained most strongly that it was not a matter of indifference, and never could be a matter of indifference, even if they accepted his view, what object they presented to the souls of their people with a view of stimulating their spiritual life. How could they co-operate? Suppose they were agreed that the end towards which they were going was, as Mr. Picton beautifully unfolded, the raising of the spiritual life. Mr. Picton thought they should accomplish that end by setting before the minds of the people certain truths. They might perhaps agree so far about those truths; the misfortune was that their friends, the party in general throughout Europe, were not agreed to allow them to teach quietly what was positive as well as themselves; they would persist in affirming that that which they put before the people as necessary was simply superstition. How, then, could they co-operate? If they were everlastingly having internecine war, what could they do? It seemed to him that the questions put by Mr. Hebditch ought to have definite answers that they might know where they were. They did not want to be bigoted or to suppress liberty of thought, but it was only fair that they should know exactly what they were doing. He himself thought that their churches ought to be ready to receive inquirers, even as ministers, with the greatest tolerance and patience. So long as a man's face was truthwards; so long as he was evincing a sober, earnest, and devout spirit in the pursuit of truth; so long as he did not preach simple denials, but that positive truth which God had given him to know, be it merely morality, or religious spirituality, or the Fatherhood of God, or anything else, their churches should exercise a large patience; but when a man began to deny the old faith and those who called him, he was in much the same condition as his baker, whom he asked to supply him with true bread, saying to him, "I do not care in what form you dish it up, whether as a cottage loaf, or a fancy loaf, or a bun, or anything else, but I do expect from you, in all honesty, that you will give me the pure, unadulterated bread." Personally he thanked the gentlemen for calling that conference. Let them have the truth, and if they dared not face it, if they were afraid of losing their Christianity by encouraging such conferences and open utterances as these, then, he said, the sooner they lost a sinking thing like that the better for the world and themselves. (Applause.)

The Rev. Dr. Allon said that, though he felt he was an intruder—not accepting the conditions of the circular of which he had heard for the first time that night—he must say he happened to believe that religious communion in the broad and in every true sense of the term was dependent on agreement in theological, critical, and historical opinion—that is, within certain limits. He thought that questions such as Mr. Hebditch had asked—the question, for instance, whether the grand totality of Being be a personal God or not; whether He be a Father, whether Jesus Christ reveals Him, or whether He is something else which is far inferior; whether the Lord Jesus Christ be a Divine incarnation, or whether He be merely a man; whether He really did rise from the dead, or whether that is an imposture to which He lent countenance—he thought these questions did involve most vital principles. (Applause.) Was there no limit to divergence of opinion in the practical sympathies of life? When a person differed from him so far that they had little theological thought in common, and did not address the same person in prayer, religious communion was practically impossible. He could not preach in pulpits where he could not preach the Lord Jesus Christ, nor could he admit a man to his pulpit who would not preach the Lord Jesus Christ. Men must be agreed in great fundamental principles, or else they could not act together. It was not intolerance that limited the communion of men who thought differently on religious matters; it was the necessities of human nature and the necessities of practical life. (Cheers.)

The Rev. Joseph Wood, of Leicester, on being asked if it was possible for those who differed so widely to be in religious communion, replied that that had been answered by their joining in the hymns that night. (No, no.) Those who said "no" evidently did not understand where they were. (Laughter.) Would they tell him that Dr. Channing, Dr. Martineau, the Rev. J. J. Tayler, and other men he might mention, had not the life of goodness in them, and real spiritual goodness and Christlikeness, such as could be found in the members of their evangelical churches. He thought they were blind to the fact. (A voice: "We do not.") He said he could hold religious communion with these men, for they manifested a Christlike life and spirit, a life of spiritual goodness. He could sit down with them to the Lord's table; could go into their pulpits and preach, and they could come into his pulpit and preach; he could join them in any common work which had for its end the advancement of the cause of righteousness and the Kingdom of God. He felt personally no difficulty in that, and one reason why they had met together was to give that idea a public platform, to see how far there was any feeling in favour of it, especially amongst the Congregational ministers of their Union. It appeared to some of them that there was a feeling in that direction, that it was possible to hold communion with persons who differed as widely as Unitarians differed from Evangelicals. (No, no.) If not, then there was an end of it as far as they were concerned. They who said yes intended to go on—(applause)—and to show to the best of their ability that it was practicable. Mr. Picton and Mr. Gasquoine expressed their several opinions, but they were one in the belief that there should be sympathy and communion between those who did not agree in theological, historical, or critical opinions; and he (Mr. Wood) thought a life of goodness, which was the same life as in Christ or the Christlike life, wherever it was found, was the one essential to religious communion. (Applause.)

The Rev. J. Page Hopps said he was one of those who were extremely interested in being there, because he was a Unitarian Christian. Instead of that congress having gone forward a thousand years, they had gone back 1,800 years, having got by a feeling of their own hearts nearer to Jesus Christ. He felt that if Jesus Christ could be in that assembly, He would, at all events, approve of the effort to feel one another's hearts, and to see whether they were any nearer to each other than they had been fancying; and he could not help thinking that He would give them a definition of what they had been asking for. He agreed with Mr. Wood that their singing together was religious communion, and if they could go further let them do so. He was not seeking admission to the Congregational Union, but when he heard the glorious prayer, and the sermon that followed it, at London-road Chapel on the previous night, there was an answer of Amen in his own heart—(applause)—and he asked why then was he shut out?

The Rev. Robert Macbeth complained of certain inconsistencies in his esteemed friend Mr. Picton, though with much of the philosophy underlying his address he thoroughly agreed. But to his mind everything that Mr. Picton had said was the outgrowth of that very historical and critical faith which, by a certain sort of implication, was to be set aside. It was his happiness to meet occasionally with the late John Stuart Mill, and he felt on one occasion, when he had manifested a patience and a kindness under provocation he had never seen surpassed, if equalled, "Be that man's creed what it may, he seems to me at this moment one of the most Christlike men, perhaps the most Christlike man, I ever saw." But how did he come to be such? Was John Stuart Mill a development of the original molecule? Had he ever been acted upon by the historical faith respecting the historical Christ? The essays that were published after his death gave them the answer—that Christ had taken such possession of that man's imagination and heart that he complained that Jesus had superseded God in the affections of men. Unconsciously he was what he was in all that was most beautiful in his character simply as the growth and outcome of what Jesus of Nazareth had done and said and suffered during those three years of his ministry. (Signs of impatience.)

The Rev. Benjamin Waugh said that they as a committee had no creed, but each clung to a different one. What they were trying to recognise was a brotherhood among men of different kinds of thought. He differed intensely from his friends, but they did not try to missionise him. On the other hand, he saw that around a man's creed, like the creed of his friend Mr. Picton, there grew a life more lovely than his own. As a corporate body they had no creed. For himself he could recognise a Divine life in men, and could feel that they were children of God. The very same light that shines in its fulness on the sublime and beautiful brow of Jesus Christ prostrated him and compelled him to worship Him with a passionate delight. The spirit in the hearts of his brethren had opened the door of his heart, and should he have the church-door closed? Should the Church be a smaller thing than this, at best, poor-stilted heart—the Church, the place which they called the representative of God in the world! His heart was open, and God was greater than his heart. (Cheers.)

Mr. Picton, in the course of a general reply, said he was thankful that that Conference had met, but it was a misunderstanding, as Mr. Waugh had pointed out, to suppose they wanted to bring about agreement in theological opinion. He might not agree with the theology he heard in a little Primitive Methodist chapel, but his heart was with them entirely. What they wanted was that the churches generally should recognise openly what each individual Christian for the most part recognised privately—namely, that there was a spiritual drawing of heart to heart where there were the widest differences of theological opinion. The demand for definiteness, therefore, seemed to him out of place—(Hear, hear)—for if each person there were to give their varied interpretations of specific words, few would agree. But he thought the matter had been plainly put by Mr. Page Hopps. The generous remarks of his old friend Dr. Simon showed that he (Mr. Picton) had been a little misunderstood; for Dr. Simon said that he looked upon theology as only enabling the soul to reflect its religion upon itself. No. He looked upon all forms of upward-tending religion that the world had ever seen as an imperfect revelation from God, which God had sent to enable the soul to realise its own Divine life. He did not exclude God from it, or inspiration from it, as Dr. Simon would seem to suppose. He only extended the doctrine of God and of inspiration to all forms of upward-tending religion. By the criticised term "the grand totality of Being," he meant that as the very basis of faith the creature was nothing whatever but as the ray out of a candle—the central light of the eternal substance being God himself. He would worship God as a person, because he could not picture anything higher; but all the while, in his heart of hearts, he knew that He was infinitely greater and grander than anything that he could put into words. That was all he had to say in reply. (Applause.)

The benediction was then pronounced, and the conference terminated.

Infantile Wasting and Debility of Children most Successfully Treated with Dr. de Jongh's Light-Brown Cod Liver Oil.—Mr. Thomas Hunt, late Medical Officer of Health, St. Giles's and Bloomsbury, writes: "In badly-nourished infants, Dr. de Jongh's Light-Brown Cod Liver Oil is invaluable. The rapidity with which two or three tea-spoonfuls a day will fatten a young child is astonishing. The weight gained is three times the weight of the Oil swallowed, or more; and, as children generally like the taste of Dr. de Jongh's Oil, and when it is given them, often cry for more, it appears as though there were some prospect of deliverance for the appalling multitude of children who figure in the weekly bills of mortality issued from the office of the Registrar-General." Dr. R. C. Croft, Author of "Handbook for the Nursery," writes: "Dr. de Jongh's Light-Brown Cod Liver Oil is almost a specific in many of the diseases peculiar to infancy and childhood, and I have seen marked benefit produced by its use. Patients prefer it to the Pale Oils, and are able to retain it more comfortably." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[Advt.]

Literature.

*CHARLOTTE WILLIAMS-WYNN.**

The art of letter-writing has, we are often told, entirely gone out. The bustle, the ambition, the preoccupation of our day is alien to its existence. To excel in letter-writing requires capabilities which are now almost certain to be enlisted in quite other departments. The man or woman who can write letters well is told that he or she must write something else; and at once the air of the would-be author—self-conscious, distraught, and aspiring—is assumed. The least importation of this is fatal to the art of letter-writing, which depends on the cultivation of varied interests, with no fixed and prevailing ulterior object. A facile, unpreoccupied mind, a graceful faucy, and a fine sense for passing easily from one topic to another, are the great essentials. Seldom do we meet with these qualities in letters published nowadays; they seem written as though they might be read in public: there are no naïvely unconscious turns—no sudden self-revealments, without purpose. Even in reading the extracts from the religious diaries that have formed so large a section of certain recent successful memoirs, are we not sometimes persecuted with the idea that the writer was posturing—presenting himself in as favourable a light as he could to posterity, who would of course be interested in his secret thoughts. This ruins autobiography in its finest characteristics. Though these Memorials of Miss Williams-Wynn are not marked by any great depth of thought, or suggest a personality of much originalty or power, yet they have the merit of sincerity, of clearness, and grace, and are now and then very suggestive.

Charlotte Williams-Wynn was the eldest daughter of the Right Hon. Charles Watkin Williams-Wynn, and of Mary, a daughter of Sir Foster Cunliffe, Bart. She was born in 1807, and from a very early period, owing to her father's position, was thrown into political society, and learnt to take a keen interest in all questions of the day. At her father's house, as a girl, she met such distinguished persons as Heber, Southey, Hallam, Mackintosh, and others. In later days she secured the friendship of Carlyle, Maurice, the Bunsens, the Rios, the Brownings. She travelled extensively both when young and more advanced in life, in Germany (with whose literature she was well acquainted), in Italy, and in France. During the later years of her life her health failed so much, that she passed the greater part of each year on the Continent, and in 1866 a fatal disease showed itself, and under medical advice, she broke up her London home and resided constantly abroad, returning to England only for short intervals. She died at Arcachon in April, 1869. Her most notable characteristics are quick common-sense, elevated and controlled by a cultured taste; a serious and penetrating intellect that could easily relieve itself by gentle humour and badinage. She was a woman of wide reading, who desired so to direct her life that others might be influenced for good, though she was at the furthest remove from a bigot, and was never tainted by the "disease of philanthropy," as it has been somewhat cynically called. The book, of course, has little of connected unity, unless indeed we regard it as the revelation of a mind—for she thought much on many topics, and drew wise lessons from what she saw happening around her—her observant keenness imparting not a little interest to her letters, and showing that she might easily have been touched by cynicism had she not been so decidedly influenced on the religious side. Wherever she was, her great delight was to correspond with those she loved, and it would decidedly have been a loss to English literature, had these letters been sealed up within the narrow scope of a "private circulation." To justify what we have said we must give a few short extracts. Here is a very telling sketch of Mr. Carlyle, in somewhat exceptional circumstances:—

I went to Cheyne-row on Monday to tea; Carlyle was very pleasant. It was very interesting to hear his account of his visit to the Bishop of St. David's, and his feelings upon morning prayers, &c., which he attended, he said, because he had no right to go to a bishop's house and not conform to his ways. He was particularly struck by no one saying good morning to his neighbour when they met in chapel in the morning, before or after. It was all very well done. It was like so many souls pouring in through all the doors to offer up their orisons to the God who sent them on earth. We were no longer men, and had nothing to do with men's usages then; and after it was over, all these souls seemed to disperse again silently into space, and then, when we met in the drawing-room, came the human greetings and civilities. You can hardly imagine the effect of words, unless you can remember the singular diction which he uses, and the earnestness with which he speaks.

We find the following curious reference to the death of Sydney Smith. The concluding portion of the paragraph suggests a difficulty that might puzzle theologians. Perhaps "the ordinary ideas of heaven" are not the correct ones. At all events, wit will not be wanting in another world if it be needed:—

Poor Sydney Smith's death is a great loss to London. His wit will not easily be replaced; in a certain set he will be missed daily, and nowhere will his remembrance come across one so often as at the great dinners, of which he used to make the charm by his brilliant conversation, and though perhaps a dinner-table is not the monument one should most covet, I doubt whether it is not a more enduring one than a stone with two trumpeting angels. What is to be done with wit hereafter? If Sydney Smith had to leave his wit on this side the grave, his individuality is gone; and yet there are few qualities which seem less in accordance with the ordinary ideas of heaven.

Miss Williams-Wynn can be self-critical, and humorously so on occasion, as in the following:—

Someone says, "Le style c'est l'homme." If I were to be judged by the style, what a singular being I should be fancied. And yet my style is really part of myself, and a genuine one, for, being unformed, it comes out the more naturally. It seems to be that reading one of my letters must be very like dromedary-riding—you getalong, get to your journey's end pret y quickly, but the way by which you get there is so rugged and broken that you are half worn out by the uneasy motion.

A Churchwoman of the school of Mr. Maurice, as we have said, Miss Williams-Wynn was often very free in her criticisms on the Church of England. What could be more incisive or more happy than this?—

Our English Church stands very much in the position I see a hen does. It has two legs, but keeps one generally in reserve. The reserved leg of the English Church is its Catholicity; it brings it forward as little as possible. That leg is in its way, and it stands as well without it. When attacked, however, down it goes, and then half the world cannot make out the difference between Romanism and Catholicism, and the other half will not, and so, as soon as possible, up goes the awkward leg again, to be cherished and kept warm in the bosom of the Church, but not to reappear till the whole body is again attacked. The High Church reaction is an example of this; no sooner does the poor Church advance her claim to be the Catholic Church, than two or three of her members step over to Romanism, as the best way of proving her to be so; this alarms her, and for a time the doubtful term is allowed to fade away out of sight.

This is another snippet in much of the same vein:—

The other day there was a great meeting to help the funds of the Society for the Propagation of the Gospel. We went at twelve, and did not get away until six. How I bore it I cannot imagine; perhaps the impossibility of moving an inch from the dense crowd around made one more patient. I must own I was a little disappointed at the oratory, but then I am not used to what they call religious meetings, and therefore the frothiness of it struck me the more. Each speaker flattered the one that preceded him, and the Bishop of Winchester praised and lauded the poor Duke of Buccleuch, who was chairman, as if it had been some angel who had vouchsafed to sit in the chair—indeed, I fear that an angel who has no Church patronage, might not have been flattered quite so much as the duke who had! Both the Church and the State were on the platform, and, as usual, both pulled different ways. The Chancellor of the Exchequer assured us that a grant of money from the State would do little good, that it is a very unsatisfactory manner of bestowing charity, and that the society would be much better without it. He had no sooner finished his speech (which was little more than special pleading to excuse the State from opening its purse) than up gets a bishop, who declares that a grant from the State is by no means an unsatisfactory thing when money is wanted, and that its bounden duty was to give it. All this amused me much, but I will spare you a longer account of it.

Miss Williams-Wynn was resident in Paris during the *coup d'etat* of 1851. She met Montalembert, found him gracious, garrulous, but suspected him of talking with the purpose that he might be reported in England; she met De Tocqueville, too, and declared him to be a very pleasant and dignified man. She heard the famous Lacordaire, and thus gives her report of the friend of Lamennais—a report which we fear will not be quite sympathised with by Mrs. Oliphant and Miss Dora Greenwell:—

I went to hear Lacordaire on Sunday; and fancy our setting off at half-past twelve, and my getting home at a quarter to six—you can imagine how tired! It was a beautiful little church, crowded in every part. Of course it was very fine, but I was disappointed, as I am sure I shall be in all these preachers. In spite of his picturesque monk's dress, his action, which was perfect, and his vehement language, the impression produced is of a man acting a part uncommonly well, not of one saying what he actually believes. He is now, they tell me, considered a dangerous preacher, from his democratic turn. His sermon lasted till half-past four; and nothing could be more striking than the scene—we all fading into darkness, he in his white dress looking like a shadowy figure dimly reflected from the blaze of light which was round the high altar behind the carved screen. The altar itself was an enormous canopy and throne of scarlet damask; and there being nothing upon it then (the Sacrament was placed there during the second service), it looked altogether so like the scene at the end of a Christmas fairy tale on the stage, that I could think of nothing else, profane as is the comparison. The chandeliers were precisely those of a ballroom; and the wreaths of flowers on the canopies above were just fitted to the appearance of the good fairy and nothing else. There is no form of worship in which I find it so hard to take any part in that of the Roman Church.

We can scarcely imagine a more readable or a more appetising book. To our readers who want something more solid and suggestive than the ordinary three-volume novel, while not demanding the close thought and connected attention of a detailed biography or a scientific lecture, we would say, send for this book, which abounds in delicious morsels, and which can be laid down and taken up again, with no decrease of the zest with which one first approaches it.

* *Memorials of Charlotte Williams-Wynn.* Edited by her Sister. With a Portrait. (Longman, Green, and Co.)

*"ENGLISH PICTURES."**

Though it can hardly be said that Dr. Manning has surpassed the high standard he raised for himself in this line of pictorial sketching, especially in his "Swiss Pictures" and "Those Holy Fields," this volume will be widely welcomed. If it does not appear to present so many points of freshness as the earlier works, that may arise from our being more familiar with the scenes described, or from our having recently gone over a good deal of the same ground in such books as the first part of "Picturesque Europe." But Drs. Manning and Green have a light descriptive touch, and command a good deal of bright antiquarian reference to lighten up their rambles, as they lead us along the Thames from its source to its mouth almost, and convoy us hurriedly through Surrey, Kent, and Sussex. Perhaps the most interesting section is that headed "Our Forests and Woodlands," in which we have not only bright pictures of scenery in the New Forest and Epping Forest, proving keen eyes and leisurely observation, but some most admirably-executed woodcuts, pre-eminent among them being that of Burnham Beeches. Then we have a ramble through "Shakespeare's country," with a good deal of interesting odds and ends; and, after that, through the "country of Bunyan and Cowper"—by Elstow, Bedford, Olney; then we pass into Derbyshire—visit Dovedale and Buxton in delightful company, and see something of Peak and Tor. "Westward Ho!" suggests Cheddar and the Quantock Hills and Dartmoor, and Tavistock and Dartmouth, and Tintagel and the Land's End. The English lakes have hardly so much space as they need, but the writers treat the superb scenery of that district with fine feeling. "The Eastern Counties," "The Isle of Wight," and "Snowdon and South Wales" form separate sections of no small interest, but we were a little disappointed with that headed "Round about some Industrial Centres," which required more detail, if touched at all, to be really satisfactory. But the book, as a whole, is attractive, and must rank far above the run of the ordinary drawing-room books of the season. We cannot make good our points by extracts, but to show something of the way in which picture and historical reference are mingled, we may quote the following "On the Thames":—

Just past Hampton Village on the left bank, the traveller will notice a little rotunda with a Grecian portico with a mansion of some pretensions in the wooded background. The house was Garrick's residence, and in the rotunda there originally stood Roubiliac's famous statue of Shakespeare, now in the British Museum. Bushey Park and Hampton Court next tempt us to the shore. Great names of history again rise to memory—Wolsey, Cromwell, William III. But the charm of Hampton Court is, that its palace and gardens are free of access to the people: a privilege which, all the summer through, is appreciated by eager happy throngs. But let us cross the river to the comparative solitude of the two Dittons—"Thames" and "Long." An *impromptu* of poor Theodore Hook, lively and graceful, according to his wont, has led many a tourist in search of a holiday to this pretty neighbourhood, and the poet's memory is reverenced accordingly. Here are the first and last verses:—

"When sultry suns and dusty streets proclaim town's 'winter season,'
And rural scenes and cool retreats sound something like high treason—
I steal away to shades serene which yet no bard has hit on,
And change the bustling, heartless scene for quietude and Ditton.

. . . . . .

Here, in a placid waking dream, I'm free from worldly troubles,
Calm as the rippling silver stream that in the sunshine bubbles;
And when sweet Eden's blissful bowers, some abler bard has writ on,
Despairing to transcend *his* powers, I'll *ditto* say 'or Ditton.'"

Then comes trim Surbiton with its villas, and Kingston once, as its name imports—a town of kings. For here were crowned several Saxon monarchs; is there not the coronation-stone in the market-place, engraven with their names? Teddington Lock, a little ower down, is the last upon the Thames; and here too the anglers of the river put forth their chief and almost final strength. The mile from Teddington to Eel-pie Island, off Twickenham, will be a quiet one indeed, if

* *English Pictures Drawn with Pen and Pencil.* By the Rev. SAMUEL MANNING, LL.D., and the Rev. S. G. GREEN, D.D. (The Religious Tract Society.)

the voyager interfere not with the sport of one or other of those gentry, and draw down their resentment accordingly. Strawberry Hill reminds us of Horace Walpole, literary idleness, sham Gothic, and *bric-à-brac*. We glance and pass on. Pope's Villa no longer exists—only a relic of his famous grotto remains; but a monument to the poet is in Twickenham Church, with an inscription by Warburton, setting forth that Pope "would not be buried in Westminster Abbey."

BRIEF NOTICES.

A Critical Account of the Philosophy of Kant, with an Historical Introduction. By Edward Caird, M.A., Professor of Moral Philosophy in the University of Glasgow, late Fellow and Tutor of Morton College, Oxford. (Glasgow: Maclehose.) The method of exposition which Professor Caird has adopted in this volume may be called the "biographical method." He first gives a short account of the systems of the great philosophical predecessors of Kant—Descartes, Spinoza, Locke, Hume, Berkeley, Lubnitz, and Wolff—and then takes up the works of Kant himself in the order of their production, explaining the difficulties that occur, and pointing out the variations of opinion and phraseology they contain as compared with subsequent works. Undoubtedly this plan has its merits. It enables the student to follow to some extent the very processes by which the philosopher reached his final conclusions, and the road which the teacher took in his investigation is often the easiest for the pupil who attempts to follow him. No exposition can make the attempt to master Kant's system other than most abstruse and arduous, but we think that Professor Caird may be congratulated on having produced a book which will give valuable help to students of his doctrines by removing difficulties from their path. Some of his statements are models of clever exposition.

A Pocket of Pebbles, with a Few Shells. Being fragments of reflection now and then with cadence, made up mostly by the seashore. By William Philpot, Vicar in the Holy Orders of the Church of Christ and of England. (Macmillan and Co.) This little volume contains a good deal of fresh thought, set in a quaint frame, but is now and then spoiled by an affected air of depth, originality, and suggestiveness, and occasionally by a pedantic tone. Besides, the prejudices of the writer appear too freely, in spite of his assumptions of liberality. There can be no doubt that his religious feelings are sincere, but he has the defects of his qualities. One great fault is that, for the purposes of a *pensée* writer, he turns over his thought too often, and becomes diffuse instead of suggestive. Only occasionally does he content himself with one decisive sentence. The best things in the book are perhaps these two:—

Our power of overcoming evil with good depends mainly on our power of compassion.

People who float a worldly enterprise by which they hope to be advantaged through the utilising of other people, commonly keep a private boat swinging astern.

But the following is far from mellowed to the ripeness we expected in such a book:—

The people who want to make out that the Scripture is false are generally, if not universally, those who know that they are on the way to be damned if it be true.

And this, again, is the utterance of partisan feeling, disguised under a pseudo-philosophical cloak—

The State that abandons Christianity to random and individual efforts ceases to be sovereign.

In what sense has the United States of America ceased to be sovereign, though it has left religion a wholly private matter? Did the State not subdue the Southern insurrection and abrogate slavery? The book is an odd mixture of what is weak and strong, philosophic and affected, broad and narrow; and some of the poems are so weak as to disfigure the book.

The Fine Arts.—We have received copies of two well-known pictures, reproduced in oil colours with singular fidelity, by Messrs. McGready, Thomson, and Co., of Glasgow. One of them is Mr. W. Watson's well-known pastoral scene in Scotland—a group of cattle on the slopes of the Highland mountains, with a lovely background of loch and hills, the colour of which is exquisitely toned, and forming a striking setting for the life-like animals standing or reposing in various attitudes on the heather. The other picture is from the painting of Mr. J. A. Noble, and consists of two collie dogs who, with ears erect and characteristic intelligence, are keeping watch over a pen of sheep, and their absent master's plaid which hangs over the hurdles. Both are admirable specimens of artistic skill, and may be obtained ready framed at prices ranging from two to three pounds, according to the quality of the frames. The pair are well-suited to adorn the walls of houses whose occupants shrink from the serious cost of original paintings. They are a striking illustration of what may be effected, both in the way of faithful transcript and delicate colouring, in the reproduction of celebrated works of art. The London agent, we believe, is Mr. Arthur Gibbon, Castle-street, Holborn.

We are requested to intimate that "The Old, Old Story," and all other works by the same author, will in future be published by Messrs. Hatchard.

Messrs. C. Kegan Paul and Co. announce for immediate publication "The Secret History of the Fenian Conspiracy." The history is from authentic sources, and has in great measure been drawn from the personal narratives of some who were closely connected with the chief agents in that conspiracy. It will throw much light on the career of Stephens, and on such occurrences as the plot against Chester Castle and the Clerkenwell explosion.

DEATH OF THE REV. JAMES PARSONS.

This venerable minister, who was fifty years minister of the principal Congregational Church of the city of York, and one of the most eminent, devoted, and successful preachers of the age, died on Saturday last at Harrogate. Mr. Parsons was born in the year 1800, and was thus one year older than the century. His father was the minister for many years of Salem Chapel, Leeds, and is still remembered as a preacher of much energy and power. His son in early life devoted himself to the Christian ministry, and, declining several invitations to metropolitan places of worship, settled in York about the year 1824. His health failed him in a few years, and he was compelled to live for twelve months in seclusion in Cornwall, during which time he prepared for publication his first series of sermons, which were published in 1830. When restored to health he resumed his labours at York, and Lendal Chapel being inadequate for the increasing wants of his congregation, Salem Chapel, which will seat some 1,500 persons, was built, and to this place, in 1839, Mr. Parsons, and the greater part of his church and congregation, removed. Here Mr. Parsons remained till his retirement in 1870, but for some time afterwards he continued to discharge his ministerial duties, and often preached at the jubilee of churches and congregations, at which he had officiated on their formation fifty years before. Everywhere he was welcomed with the affectionate veneration due to his age and character. Mr. Parsons married the daughter of John Wilks, who was for a long time M.P. for Boston, and the secretary of the Protestant Society for the Protection of Religious Liberty. Mrs. Parsons survives her husband: of the four daughters, all of whom are living, two were married to Congregational ministers in Ireland and Canada; the only son died early in life of scarlet fever. Mr. Parsons suffered much during his last days, but his faith never wavered. In his dying condition on Wednesday last, Mrs. Parsons received a resolution passed at the Congregational Union meeting at Leicester, expressing "full and tender sympathy" with Mr. Parsons, and agreeing to suspend the session that they might commend him to the grace and consolation of God. At the request of her husband, Mrs. Parsons sent the following reply to the chairman:—"I thank you and the brethren for kind sympathy and prayers. My husband is near to death, happily free from much pain. He told his doctor this afternoon he longed to be gone, and to enter into 'the glory of Christ'—adding, 'one of the many mansions.'"

The *Leeds Mercury* of Monday publishes an interesting biographical notice of Mr. Parsons from the pen of Mr. Edward Baines, his oldest surviving friend, who alone was of late allowed to visit him in addition to the members of his family. More recently a very few of his oldest friends (including Mr. Leeman, M.P., Mr. John Crossley, Mr. Thomas Barnes, and Mr. John W. Willans) were permitted to see Mr. Parsons. In the affectionate notice referred to, Mr. Baines says that Mr. Parsons' personal character was holy, devotional, pure, upright, and self-denying.

As a Christian minister and pastor he discharged, with a singleness of purpose not to be surpassed, all the duties of a servant of God, and seemed to live for no other end but to win souls to Christ. He sacrificed every taste, indulgence, and occupation that could interfere with his success in this sacred object. He was the exemplar as well as a teacher of his people. His life was a continued illustration of the text, "Be not conformed to this world." He was the friend of peace and brotherly love, yet not less of Christian purity and rectitude. He was wholly free from self-complacency and jealousy. He was the generous, sympathising helper of the humblest of his ministerial brethren, and especially of young ministers or students; and for their sakes he felt it his duty to protest against the introduction of new doctrines unwarranted by Scripture. His habitual prudence kept him out of controversy, though his opinions as a Nonconformist and a Liberal were quite decided. As a citizen, he took large views of public policy, advocated justice to all classes, promoted education and improvement, and inculcated on all their duties as well as their rights. As a friend, he was most faithful, warm, and generous. As a companion, he was cheerful, abounding in conversation and anecdote, with much natural humour, peculiarly engaging to children, and letting no word escape him that could give pain or encourage jealousy or dissension.

Mr. Baines is of opinion that Mr. Parsons's preaching was as complete and successful as has been known in modern days, and thinks that hardly any minister of religion can be named, since Whitefield and Wesley, who has been the instrument of such extensive spiritual awakening and conversion. Of the character and peculiarities of his preaching Mr. Baines says:—

Mr. Parsons's elocution was not to be compared with his eloquence. Though the former was not so distressing nor the latter so consummate as that of Robert Hall, yet there was something like the same want of correspondence in the two sacred orators between the weakness of the physical organ and the mental and spiritual opulence straining to be delivered. Mr. Parsons's voice was weak and unmusical, his chest narrow, and his tall figure slightly stooping. In the large and crowded chapels where he so often preached, it was for some time difficult to hear him at all; but so earnest and solemn was his manner, so elevated the expression of his countenance, so piercing his eye, and so striking the words that could be caught, that thousands were hushed into a breathless stillness during his weighty paragraphs, till, at the close of each, the audience relieved their suspended breathing by a unanimous cough, in sympathy with the half-exhausted preacher. Thus, to a considerable extent, his weakness became his strength; for no speaker so riveted his audience or secured such unchanging attention.

Of Mr. Parsons's preaching it may be said that it was purely Scriptural. It was logical and argumentative; it was poetical and fervid; it answered the requirements of the reason, and roused the sleeping conscience; but his entire armament was drawn from the Bible, and he met the whole nature of man as the Bible meets it. His clearness of arrangement, and the strictness with which he adhered to the sacred text, combined powerfully to impress his hearers with the truths he wished to illustrate. He did not shun reiteration when it was required for the indispensable end of impression.

The *Leeds Mercury* states that Mr. Parsons's funeral will take place on Friday next at the Cemetery, York, where his son was interred; and it is probable that the ceremony will be conducted by the Rev. Dr. Falding, the Principal of Rotherham College. The Rev. Joshua C. Harrison is invited to preach the funeral sermon on the following Sunday.

Holloway's Ointment and Pills.—Diseases of the skin, ringworm, scurvy, jaundice, scrofula or king's evil, sore heads, and the most inveterate skin disease to which the human frame is subject, cannot be treated with a more safe and certain remedy than Holloway's Ointment and Pills, which act so peculiarly on the constitution and so purify the blood, that these diseases are at once eradicated from the system, and a lasting cure obtained. They are equally efficacious in the cure of tumours, burns, scalds, glandular swellings, ulcerous wounds, rheumatism, contracted and stiff joints. These medicines operate mildly and surely. The cures effected by them are not temporary or apparent only, but complete and permanent.

Kinahan's LL Whisky.—Universally recommended by the Medical Profession. A pure old spirit, mild, mellow, delicious, and most wholesome. Dr. Hassall says:—"The samples were soft and mellow to the taste, aromatic and ethereal to the smell. The Whisky must be pronounced to be pure, well-matured, and of very excellent quality." Wholesale, 20, Great Titchfield-street, London, W.

Oldridge's Balm of Columbia.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as headdress "at home" or in promenade. In the "nursery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

Perfection.—Mrs. S. A. Allen's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. Allen *has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.*

Mrs. S. A. Allen's Zylo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where the hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

Cardinal Ecru, or Cream.—Judson's Dyes.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

Invalids.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

Reckitt's Paris Blue.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

Teeth, £1.—The Complete Upper or Lower Set of Fourteen Pure Mineral Teeth, fitted and fixed to the mouth without pain. The extraction of stumps, loose or decayed teeth not being necessary in any case. This perfectly painless system of adapting artificial teeth to the mouth is protected by Her Majesty's Royal Letters Patent; and a written guarantee given with every case that they will not decay or change colour. 54, Rathbone-place, Oxford-street, near Tottenham-court-road. Mr. M. E. Toomey, Surgeon-Dentist.

SUBSTITUTE FOR MILK.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

Births, Marriages, and Deaths.

BIRTHS.

COOK.—Oct. 21, at Henley Lodge, Warwick-road, Upper Clapton, the wife of John Cook, of a daughter.

VICCARS.—Oct. 19, at Stoneygate-road, Leicester, the wife of W. P. Viccars, of a daughter.

MARRIAGES.

HOULGATE—PAYNE.—Oct. 9, at the Congregational Church, Lewisham High-road, John Richard Houlgate, to Catherine Payne, third daughter of the late S. Payne, of Blackheath.

WADDELL—HAMILTON.—Oct. 9, at the Presbyterian Church, Regent-square, by the Rev. J. Oswald Dykes, D.D., A. M. Waddell, Esq., of Cowdenhill, Dumbartonshire, to Fanny Alicia, youngest daughter of the Rev. W. K. Hamilton, of the Free Church of Scotland, Stonehouse, Lanarkshire.

CONDER—GOODING.—Oct. 10, at Witnesham Chapel, Suffolk, by the Rev. W. Emery, Alfred Conder, Esq., of 11, Queen Victoria-street, E.C., and Hornsey, son of T. Conder, Esq., of Ipswich, to Mary Anne Hatten, daughter of Jeremiah Gooding, Esq., of Witnesham Hall.

CORPE—ROBERTSON.—Oct 10, at St. Paul's Presbyterian Church, Westbourne-grove-terrace, by the Rev. Dr. Morison, James Robert Corpe, of Moonta, South Australia, to Thomasina Hughes Robertson, of No. 3, St. Stephen-square, Westbourne-park.

AMES—CHAMBERLAIN.—Oct. 11, at the Church of the Messiah, Birmingham, by the Rev. H. W. Crosskey, Christopher James, of The Gables, Upper Hamilton-terrace, N.W, to Caroline, second daughter of the late Joseph Chamberlain, of Birmingham.

STRUTT—ATKINS.—Oct. 17, at Providence Chapel, Uxbridge, by Rev. E. Jukes, Thomas Strutt to Eliza Annie (Lilla), daughter of Mr. John Atkins, Belmont-villas, Uxbridge.

EPPS'S CACAOINE (Quintessence of Cacáo).—Cacáoine possesses the essential principle of cacáo, theobromine, unclogged by excess of nutritives and over-richness, as found in the natural cacáo nibs, and in chocolates and prepared cocoas generally. The cacáo flavour here becomes almond-like and intensified, and being unsweetened it affords when made an exhilarating warm drink, extremely fluid and refreshing and clean to the palate. Sold only in packets and tins, labelled "James Epps & Co., Homœopathic Chemists, London."

YOU can expend your entire income and yet insure its return without further outlay or liability of any kind. On all purchases ask your tradesmen for Coupons of the General Expenditure Assurance Company (Limited). Head Offices, 19 and 21, Queen Victoria-street, E.C.

Advertisements.

BENNETT, 65 & 64, CHEAPSIDE.

WATCHES — BENNETT'S GOLD PRESENTATION WATCHES, FROM £10 TO £100.

CLOCKS — TO CLOCK PURCHASERS. JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

PALESTINE EXPLORATION FUND. COMPLETION OF THE SURVEY.

The Committee are in immediate WANT of FUNDS to finish off the work now on the eve of completion. Cheques and P.O. orders crossed to Coutts and Co., and made payable to the undersigned.

(By order) W. BESANT, Secretary.
9, Pall-mall East.

לשון הקדש—A HEBREW CLASS MEETS on MONDAY EVENINGS at Seven o'clock at the BIRKBECK INSTITUTION, SOUTHAMPTON BUILDINGS, CHANCERY LANE. Fees per Term, 6s. and 9s.

HOME EDUCATION.—A LADY residing in the healthiest part of Malvern, and wishing to Educate her own little Daughters at Home, would be glad to hear of Two or Three others to join them.—For particulars apply to Rev. A. S. Richardson, Castle House, Malvern.

ANOTHER CURE of INFLAMMATION of the THROAT, COUGH, &c. (his week).—Mr. Heron, 10, Arthur-street, Belfast, writes: "October 11th, 1877. DR. LOCOCK'S PULMONIC WAFERS allayed the inflammation of my throat, relieved the cough, and gave me ease at once." They taste pleasantly. Price 1s. 1½d. and 2s 9d. per box.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhœa, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chevasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY. "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD. — CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD. — CONSUMPTION, Diarrhœa, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supersedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhœa, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D.

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COMPARET, Parish Priest, St. Romaine-des-Isles."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, ½lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s. 12lb., 32s.; 24lb., 60s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 34s.; 576 cups, 64s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 32s; 24lb, 60s.

DEPOTS: DU BARRY and Co., Limited, No. 77, Regent-street, London, W.; same house, 26, Place Vendome, Paris; 16, Rue Montague de la Cour, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 25, Louisen Strasse, Berlin, W.; 8, Wallfisch Gasse, Vienna and at the Grocers and Chemists in every town.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.
Principals—The Misses HOWARD.
AUTUMN TERM began THURSDAY, Sept. 20.

THE DIRECTORS of the EAST of ENGLAND NONCONFORMIST GIRLS' SCHOOL, BISHOPS STORTFORD, will have VACANCIES for Three or Four PUPILS at CHRISTMAS.
Early Applications are requested, addressed to the Lady Principal—Miss LEWIN.

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(HOWARD HOUSE SCHOOL, THAME).
The success of this School for thirty-six years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book keeping, and mercantile correspondence. During the past year, 1876-7, all the candidates sent up from the School have passed the Local Examinations. Cambridge Local Examination, Dec., 1876, one Senior and five Juniors passed (three in honours and distinguished in four subjects). Oxford Local Examination, May, 1877, one Senior and two Juniors passed (one in II. Class). They passed collectively 107 out of 108 subjects. References to parents in all parts of England. Inclusive terms twenty-two or twenty four guineas.
For views and prospectus apply to the principals, Messrs. J. and J. W. Marsh.

THE OLD GRAMMAR SCHOOL, THAME, OXON.
ESTABLISHMENT FOR YOUNG LADIES.
Conducted by Mrs. P. H. PEARCE
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Mrs. Pearce has removed to the above spacious house, which is well adapted for school purposes, containing lofty school-rooms, and standing in its own grounds, which consist of large playground, garden, and croquet lawns.
In this School the course of instruction is on the most approved system of modern education, combined with the domestic comforts of a private family. Pupils from this School have successfully passed the Cambridge Local Examinations in honours.
References permitted to parents of present and former pupils. Terms upon application.

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Established 1829, by the late Mr. Sunderland.
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School situated in healthy suburb of Brighton. Principal a Dissenter In 1876 one pupil passed the Matriculation Examination, London University, in Honours. Prospectus supplied on application.
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Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial life.
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Complete Gymnastic Apparatus and spacious Swimming Bath.
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ESTABLISHED 1831
For the sons of Ministers and Missionaries; the sons of Laymen have been admitted since 1856.
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"The School itself is an excellently-contrived building, where . . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.
The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided.
The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.
Applications for admission to be sent to the Principal.
Ministers' sons are received on reduced terms, which may be ascertained on application to the Secretary.
For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

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JOHN M. LIGHTWOOD, Esq., M.A., Fellow of Trinity Hall, Cambridge; also B.A.; First Class in Mathematics at the University of London.
ALFRED ERLEBACH, Esq., B.A. Lond.
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ARTHUR ERLEBACH, Esq., B.A. Lond.

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The MICHAELMAS TERM commenced THURSDAY, the 20th September.

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